

BX 7321

.P4







Instead of placing the author's photograph on this page, as is customary, I have given this place to my little nephew, Wilbert, who is more worthy than I, and who is now asleep, "safe in the arms of Jesus." (The reason will be made known later on.)

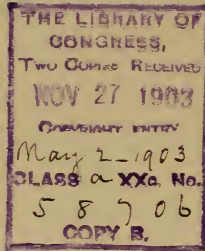
PETER ALBERT PETRIE.

"YE SHALL KNOW
THE TRUTH,
AND
THE TRUTH SHALL
MAKE YOU FREE."

BY
PETER ALBERT PETRIE.

PRICE ONE DOLLAR.

CINCINNATI, O.
THE STANDARD PUBLISHING COMPANY.
1903.



BX1321
P4

Copyrighted, 1903,
By PETER ALBERT PETRIE.

THE LIBRARY OF CONGRESS
TWO COPIES RECEIVED
NOV 27 1903
COLUMBIAN ENTRY
May 2-1903
CLASS a XXa. No. 58706
COPY B.

THE LIBRARY OF CONGRESS
TWO COPIES RECEIVED
NOV 27 1903
COLUMBIAN ENTRY
May 2-1903
CLASS a XXa. No. 58706
COPY B.

CONTENTS.

	PAGES
FRONTISPIECE-----	1
CONTENTS-----	5
DEDICATION-----	6
PREFACE-----	7
CHAPTER I.	
THE ETERNAL, UNCHANGEABLE LAWS-----	9
CHAPTER II.	
PRAYER-----	48
CHAPTER III.	
CENTERING OUR AFFECTIONS-----	58
CHAPTER IV.	
THE POWER OF OUR BELIEFS-----	67
CHAPTER V.	
“YE MUST BE BORN AGAIN”-----	72
CHAPTER VI.	
CHRISTIANITY AND CREEDS-----	108
CHAPTER VII.	
FOOD FOR THE BODY AND SOUL-----	161
CHAPTER VIII.	
VOCATION-----	174
CHAPTER IX.	
A PROPHECY-----	196

TO THE TRUTH-SEEKERS

OF

All Classes, All Colors, All Nationalities,

This book is affectionately dedicated by your humble servant and brother, who is not ashamed to own you as his brother or sister of the great family of God. No matter if the outside of your "cup" is black, or white, or yellow, or red, or brown, if only the inside of the "cup and the platter" is pure and clean.

PREFACE.

The purpose of this work is to show, that there are latent powers within every soul. Powers which God has created and implanted in every one, of which we are to use for the upbuilding of his cause and kingdom; powers of the soul which are lying dormant, of which we know little at present and of which few have ever dreamed; powers of the soul which are used to direct others to go and claim their true estate and right inheritance that belongs to every one who is a seeker of truth, love and life; powers of the soul that will guide us into all truth, and do away with all blind beliefs and fogysms, with which the soul will not allow itself to become satisfied, nor anything that is short of truth and love; powers of the soul of which if all would know, they would be glad to come to Jesus, who is "the way, the truth and the life."

Powers of the soul which bring forth a feeling and love for the whole human family—be they rich, clean and tidy, or poor, dirty and ragged; or be they educated, refined, loving, or ignorant, wayward or hateful. It matters not if they are white, red, yellow or black; for the wrong acts or deeds of any of these, the latent powers of the soul step in and say, "Father, forgive them; for they know not what they do. Please give them another chance; only one more, if not 'seventy times seven.' "

The latent powers of the soul reveal that the best prayer for the repenting sinner is that of the poor

publican—"God be merciful to me a sinner." These powers also reveal that he who is without sin, let HIM cast the first stone at his neighbors.

The latent powers of the soul likewise reveal the fact that I can be an active member of any church, sing in the choir, be a member of all its different organizations, and do all these things with the best of my ability, yet lack one thing.

The latent powers of the soul also reveal that Religion and Science are twin sisters instead of opposites or enemies. Both their foundations are based upon law or truth. Both are used to help us get nearer to God; for Jesus not only preached the truth, but demonstrated what he taught.

Are you living as peacefully and happily as you would like to live? Do you feel you are after something you know not what? Would you like to know more of the things that bring contentment?

If so, please read what I have written and then turn to the Book that settles all trouble. Read the New Testament first, that you may understand the Old.

If I can say anything or do anything to show others that they can not travel life's journey alone, the purpose of the author will have been accomplished.

Therefore I present this work to those who know little or nothing of their God-given powers and souls' welfare; to assist those who have learned something about it and wish to know more; and to supply a handy reference to those who know it all.

THE AUTHOR.

MOON RUN, Pa., January, 1903.

“Ye Shall Know the Truth, and the Truth Shall Make You Free.”

CHAPTER I.

No better investment of your spare time
Than to grasp the meaning of each little line.
Hear the truth of this little rhyme,
Of all the sin and curse and crime
That has been committed in days gone by
By men and women; and I'll tell you why—

Because Ignorance has said:

“Let might be right—
And right be slight (neglect)—
And slight be sight—
And sight be smite—
And smite be fight—
And fight be life—
And life be hell or strife:”
And all on account
Of the great paramount—

Because men and women neglect **light** and lose **sight**—
That they close their “fists,” and pull the strings too tight.
The males pull the strings of the fingers till they curve,
And the draw-string of the heart that it will not swerve.
The females in this line are generous, far more;
But they pull on the strings till their sides are sore!
Oh, would that we all let loose of these strings!—
Oh, what health and happiness, when free from these things!

Have you read the Preface? If not, please read it
that you may understand and get all the benefits.

It is said, "All truth must pass through three stages." First, we say, it conflicts with the law or Bible; next we try to crucify and cover it up; lastly, after we see we can not bury truth, or keep it buried, and our ignorance and superstitions roll away, we begin to say, "I have always believed it." Yes—

"Truth crushed to earth shall rise again;"
But error, crushed, sinks deep within.

There is good in every one, if it were only allowed to come forth. It is often crushed out or withheld in one way or the other.

As this work treats on the powers of the soul, in this chapter I wish to speak first of the contentment and happiness that is derived from a better knowledge of the laws of health, and how to heal and be healed.

No one has, in and of himself or herself, the power to heal; all is done by and with the compliance and application of the unchangeable laws of God—or, as Jesus so lovingly designated it, "My Father which is in heaven, he doeth the work."

Therefore, in order that we may have life, peace, health, happiness and prosperity, we must learn how to get back into harmony with the laws of our being.

(If some of you should get your feet wet while walking through the dewy pages of this book, causing you to become chilly, I say travel on, and before you reach the end, the Son of truth, faith and love will shine so bright that some of you will be hot enough; some warm enough; many comfortable; and a few miserable.)

The only way to become perfect, even as our Father in heaven is perfect (which no one living to-day is), is to learn more of Jesus, the way-shower who said, "I came that ye may have life, and have it more abundantly." "Ye shall know the truth, and the truth shall make you free."

It is a little of this truth which Jesus taught and demonstrated while here on earth that I wish to help make more plain to all those who are willing to hear of good thoughts, new thoughts, or rather old thoughts; for there is nothing new under the sun, or unknown to God; but there are a great many things unknown to us, or, in other words, many things yet unearthed or come to light. Everything, good and evil, shall be brought from under cover. Every heavenly and earthly thing shall some day be revealed.

Jesus says, "Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known." This saying of Jesus is like all the other sayings of his, having a twofold meaning. For instance, the temporal meaning is, that, no matter whatsoever we do, be it good or evil, it will leak out one way or the other and generally at a time and place where and when we least expect it. Remember our SINS will find us out. "A murderer can not keep his secret." He may be able to keep it a long time, but it will come out. The truth of all matters will come out, even if it does take centuries of time; but it is coming, and always will come until the Lord's Prayer is fulfilled.

The spiritual meaning of this same verse is, after we have stripped ourselves from all falsehood and

know what "truth" means and is we shall be free. "For when the Spirit of truth has made thee free, thou art free indeed." The entire meaning of this verse is, there is nothing in heaven and earth that shall not some day be revealed or made known.

I have said before, in the Preface of this book, that it is my heart's desire that you will first read the New Testament after reading this book. The reason will be made plain to you by referring to the sayings of Jesus and the Apostles themselves. I am not going to give you my words for doing so; but will use my words to direct you to the Christ idea, mind, thought, Spirit.

The Apostles speak very plainly that the laws which were given by Moses are very good; but they are not complete. They lack in some things, which Jesus came and fulfilled and made complete.

The prophets prophesied of one who should come and show us the way back to the Father's house from which we all have strayed.

Notice, in the following sayings, how strict Jesus is in some things, and how liberal in others:

"Ye have heard that it was said by them of old times, Thou shalt not kill: and whosoever shall kill shall be in danger of the judgment:

"But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca [vain fellow], shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."

"Ye have heard that it was said by them of old times, Thou shalt not commit adultery:

"But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart."

"It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

"But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery."

"Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth [just as the Golden Rule is even practiced to-day in this old rhyme,

'Tip for tap, butter for fat;

If you kill my dog, I'll kill your cat']:

"But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also."

"Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. [Some more of the corrupt seed.]

"But I say unto you, Love your enemies, bless them that curse you, and pray for them which despitefully use you, and persecute you;

"That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust."

"For if ye love them which love you, what reward have ye? do not even the publicans the same?

"And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

Jesus speaks very plainly to the multitudes and church people concerning John the Baptist:

"What went ye out into the wilderness to see? A reed shaken in the wind?

"But what went ye out for to see? **A man clothed in soft raiment?** Behold, they that wear soft clothing are in kings' houses.

"But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet.

"For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee."

"Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist [not one in the Old Testament is greater than John]: notwithstanding, he that is least in the kingdom of heaven is greater than he [or, he—Christ—must increase, but I—John—must decrease].

"And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."

"For all the prophets and the law prophesied until John.

"And if ye will receive it, this is Elias, which was for to come."

"He that hath ears to hear let him hear.

"But whereunto shall I liken this generation? **It is**

like unto children sitting in the markets, and calling unto their fellows,

"And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented."

Listen to the severe criticism which Jesus has made upon a certain class of people of the Old Testament times. Who were they?

"All that ever came before me are thieves and robbers: but the sheep did not hear them. [This may seem a hard saying, but remember what he said to Peter at one time, "Satan, get thee hence!"]

"I am the door: by me if any man will enter in, he shall be saved, and shall go in and out, and find pasture.

"The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and have it more abundantly."

Jesus, before he made his ascension, said unto his disciples:

"These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which are written in the law of Moses, and in the prophets, and in the psalms, concerning ME."

Whose words would naturally be the clearest to us for our guidance—the words of those who prophesied, or the teaching of Him who came as the fulfillment of those prophecies? I have answered this question already, when I said, read the New Testament first, that you may understand the Old. "For the first shall be last, and the last first."

Now listen to the apostles for an answer:

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

"I press toward the mark for the prize of the high calling of God in Christ Jesus.

"Let us, therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you."

"If in this life only we have hope in Christ, we are of all men most miserable."

"Seeing then we have such hope, we use great plainness of speech:

"And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

"But their minds were blinded; for unto this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.

"But even unto this day, when Moses is read the vail is upon their hearts.

"Nevertheless, when it shall turn to the Lord, the vail shall be taken away.

"Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

"But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

"And by him, all that believe are justified from all things, from which ye could not be justified by the law of Moses."

"For the law was given by Moses, but grace and truth came by Jesus Christ."

Now, settle it in your heart and mind that you will not be driven about by every wind and doctrine; but build your "house" upon Christ, the truth, the rock; and by so doing you will build a heavenly foundation that shall have no sand beneath it.

The winds and rains and hails of public opinion shall beat against this house; but it will not fall, because it is built upon the truth, the Rock Christ Jesus.

The good old poet had the same thought as the apostles when he wrote:

"In the world's broad field of battle,
In the bivouac of life,
Be not like dumb driven cattle—
Be a hero in the strife!

"Trust no future, howe'er pleasant;
Let the dead past bury its dead!
Act, act in the living present,
Heart within, and God o'erhead!"

The only man and the best man that ever trod this globe who thoroughly understood the eternal, unchangeable laws of God, and taught the same to his disciples, was Jesus Christ. And the more we know of these laws, which have no variableness nor shadow of turning, and can get back into compliance and harmony with them, the sooner we will be free.

Remember, these laws of truth and love are in operation the same to-day as when Jesus was upon the earth; but our ignorance and superstitions hold us from complying perfectly with them. They are here! They are

ours; but these laws will not operate for us as long as we will not bring ourselves into harmony with them.

The question now arises, What must I do in order that I may be benefited by these eternal laws of our Father which is in heaven?

Our first step is, "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

In order that we may please God, we must listen to that small voice within us, of which Jesus has said, "Neither shall they say, Lo here! or, lo there! for behold, the kingdom of God is within you."

It is this kingdom, or small voice, that is within us, that we are to trust, to learn to rely upon in everything. The great trouble with us people of to-day is, we rely too much, or nearly altogether, on our senses and cents. (Know ye not that through our senses we can only obtain relative knowledge? Oh, how often do our senses fool us or mislead us to the truth and facts of reality!

Take, for instance, the movements of the heavenly bodies. Do not our eyes make us believe that the sun and the moon revolve around the earth? One is a reality and the other is not; yet the movements look the same to us. Does it not seem to us that the earth stands still and only the moon revolves around it, when, in reality, both are moving? Yes, our senses bring relative knowledge only.

We must rely henceforth and always, day by day, more and more on the intuitive side of our nature. We must learn to cultivate the avenues of the soul, and not the avenues of the senses.

When Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect," he meant that we can live a life as pure, and attune, as it were, the ears of our soul to hear the voice of the Infinite as well as he did, while he was on the earth. You know Jesus said, "I speak not of myself, but that which I hear of my Father, that speak I."

Let me illustrate to make these thoughts plain to you.

Take, for instance, Marconi's wireless telegraphy. Marconi has believed and proved to the world that there is a law of electro-atmospherical-current vibration. And by his delicately constructed machine, he can both produce and receive these vibrations, and, of course, interpret them.

Now, dear reader, let me tell you what I believe and know to be true—God has constructed or created within us a "machine," far grander and exceedingly more delicate in construction than that of Marconi's, which is the human mechanism or the harp of a thousand strings, yea, a million strings; upon which the soul would gladly play and do her perfect work, were it not for the carnal hindrances. There is also for this "machine" a thought atmosphere, from which can be sent and received what we may call thought vibrations.

Now let me show you how the Father and our Lord Jesus Christ proved that there are such laws, and especially the law of thought vibration.

For illustration we will say, The all-wise Creator in heaven has, or rather is, both the sending and receiving "instrument," and Jesus here on earth, who is without sin, has the intuitive side of his nature so completely developed that his soul can see and hear the

musical thought vibrations coming direct from the Father, and can easily interpret them. Christ Jesus, in this position, is the receiving instrument. Now, whatsoever he hears coming from the Father, he transfers or speaks to his disciples, and to the blind scribes and Pharisees. No wonder they said, 'Never man spake like this man.' For Jesus was the only man who could interpret every word and sound perfectly; because he is the truth, the way, the love and the life. Moses, David and all the early prophets could catch the voice of the Infinite, but not interpret it so clearly, because they were not without sin.

Therefore, in order that we also may catch a few of these daily vibrations of thought from the Book or direct, and be able to correctly interpret them, we must become humble as little children. "For if ye will not become humble as little children, ye shall in nowise enter into the kingdom of God." To such who will not become humble, Jesus says: "Ye are they which justify yourselves before men; but God knoweth your hearts, for the things which are highly esteemed among men, are abomination in the sight of God." Also, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

Notice, I am not going to hold out to you or offer you some great inducements to come to the truth; and then hold them so high and so far from you in this life that you can not partake of them now, like some of the so-called divines do: which is exactly on the same principle as a life insurance policy; which is a burden to the one who carries it through life, but a blessing to

him after he dies, and a legacy for those he leaves behind.

No, I am not going to do such a thing as that; I shall show you how you can enjoy the benefits to-day and every day, if you will listen closely to the remainder of this work. Moreover, I shall speak the truth and make it as plain as I can, regardless of public opinion and pharisaical, blind beliefs.

Now we are ready to take up the study of such laws as, when complied with, will bring us into health, happiness, etc. These laws come not our way! No, not one inch! We must come or go their way!

Let me tell you that our mind has absolute control over the body. Especially that part of the mind which "never slumbers, never sleeps," but keeps the blood flowing on in its regular course, from the day we drew our first breath; when you and I became a living being.

The mind or the soul is the man. It is that same man or mind which was also in Christ Jesus. It is the inner man which is "created in the image and likeness of God." A mass of bones and flesh and brain is not the man, but is the temple wherein this unseen man dwells. The true or real man is "the kingdom of God within you." It is this man which should be set free that he may run and glorify the Father. It is this man who dwells round about in the breast, more than in the brain. This little man is a man of the heart.

Now let me take you down to the very roots of this tree of truth, or God's law, in regard to our health, and allow me to begin unfolding the truth by referring again to the meek and lowly Nazarene, when he said:

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

"But I say unto you, That whosoever looketh upon a woman to lust after her, hath committed adultery with her already in his heart."

Now, why did Jesus make so strict a statement? Why was not, "Thou shalt not commit adultery," enough? The reason is this: In the generative organs of the male and female is not only produced that which we call seed-germs, but, besides this, in these same organs is produced a substance which rebuilds the wasted parts of the body; thereby renewing us with health and vigor. Now, if we belong to the adulterous kind, we are wasting our substance with riotous living. As I have said before, the mind has complete control of the body. Therefore, if you let your mind dwell and think upon nothing but lustful pleasures, you are creating in your body, unconsciously, this seed-germ, which, after it is created, is of no further use to the body but to be cast out; and this is one of the causes of so many weak and debilitated people.

The remedy for this trouble is this: Whosoever is a victim of this excessive indulgence, either in thought or deed, or both, is answered by Jesus when he said to the woman who was caught in an adulterous act, "Go, sin no more!" Or, go throw NOT away this vital, health-giving substance, but allow it to take the other inward avenue and rebuild your body.

It is a deplorable fact, an awful shame, for such as are professing Christians, to have the brass to stand up in the different churches and offer long prayers to be heard and seen of men, and then turn right around

and engage in the lusts of the houses of prostitution; or, even worse with some, take their lady friend to a summer resort for a few days and register at the hotel as man and wife.

Can we honestly say of such that they have the love and truth of Christ in them? I trow not! To such I say, look in the looking-glass—the seventh chapter of the Book of Proverbs—that you may see yourself; and also as you should be seen.

To such I say, repent ye, and sin no more: for fear a worse thing come upon you even in this life; and for fear of the unwelcome plaudit, "Depart from me, ye workers of iniquity; I never knew you!"

Married people are not exempt from the transgression of this law, even though the Bible does say, "Marriage is honorable in all, and the bed is undefiled;" yet excessive indulgences, in any way or form, come under this law, "Be ye temperate in all things;" or, in plainer words, "Act not the hog in anything!" I am exceedingly sorry that I must speak with such plainness of speech, but the signs of the times fully demand it.

The chief subject of conversation, or what seems to have an awful grip upon the minds of many people, is the satisfying of their sensual emotions. There are many shocking deeds done, even by some of the best dressed people as well as by the poorly clad ones. Yea, and the grievous part for them is, the Lord our God knoweth them all.

When God divinely established the marriage institution, the sole purpose of this law was (and is) that man and wife were and are to be of one mind, one heart and one flesh; for their happiness and compan-

ionship; and the chief end for God's glory and the perpetuation of the race, and not for excessive indulgences.

The apostle Paul said, "The law is good if a man use it lawfully." It is also said of those who lived long, long ago, long before Moses' day, that they were so pure and free from sexual excess as like unto the beasts of the field and forest of our day; not sowing seed or semen where seed has already been put or sown. Therefore, in this respect, are we not lower than the beasts in this one thing? I cite to you these thoughts to arouse you from your sinful sleep. Paul refers us to nature for an answer, "Doth not nature teach us so?"

Man, who has dominion over the things of the earth, or who is king of all creatures, should go and receive instruction from the lion, who is king of the beasts of the field and forest. Does not the lion choose his mate for life? Does not the king of the fowls of the air do likewise? Does the lion or the eagle trouble their own or their neighbor's mate with their spurts of passion or instinct? Do they not live together and stay together, without all this unnecessary and superfluous indulgence? Know ye not that God has prepared a far greater and deeper happiness for us to partake of, just as soon as we learn to break away from these fleshy things?

O man! little man! sleepy man! **blind man! proud man!** slothful man! foolish man! Is it any wonder that Job, David, and a few more, called us worms?? O man! wake up! know thyself!

Man is real, man is inward,
Man is not the outside crust:
Man is spirit, marching upward;
But sin and crust return to dust.

Now you naturally want to know when this time was of pure, unadulterated, happy marriages and living. Listen to the words of Jesus for an answer. Allow me also to quote the explanatory connection:

"And great multitudes followed him; and he healed them there.

"The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

"And he answered and said unto them, Have ye not read, that he which made them at the beginning, made them male and female,

"And said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh?

"Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder.

"They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

[But what "fleshy mind" hath joined together, either on account of gold, "royal blood," position, or any other corruption—let God tear asunder!]

"He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: BUT FROM THE BEGINNING IT WAS NOT SO." Jesus refers back further than Abraham's time.

Some of you may ask the same questions as did the Pharisees, "How did Jesus know all about these time before Abraham's day, when he was then not much more than thirty years old?" Jesus answers this by saying, "Before Abraham was, I AM."

Yes, Christ was in the bosom of the Father before the foundations of the world: and it is probably he who is referred to where God said, "Let us make man in OUR own image, and after our likeness."

Now, since we know what these abuses, or the transgression of this law, have brought upon the human family in regard to health and happiness, we will turn our attention to another law: the law of

FORGIVENESS.

You may say, "What has forgiveness to do with me in regard to my health and happiness?" Let me tell you it has a great deal to do with it: far more than we think. In this part of the chapter, I shall only speak of the things it brings to us in this life in regard to health and happiness; and will speak of it more fully later on.

If you will not forgive your neighbor, brother or sister his or her trespasses, how can you reasonably expect them and others to forgive you your trespasses? "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

You know we are to cherish and keep some of our childhood graces all the days of our lives: which are humility and submissiveness toward our parents or guardian while under their care, and to our heavenly

Father when we are left to ourselves. In these graces are we to be children indeed; but when it comes to the grace of forgiveness, wherein we should be men and women, we are not even children: we are little, fretting, pouting, crying, helpless, suckling babes.

Paul says, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."

"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

"Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice:

"And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Oh, how much health and happiness is lost by those who can not forgive their neighbor for only some mere trifling offense, which probably those same persons are guilty of to others.

"Well, how can these things affect or have anything to do with my health?" Know ye not that when you can not forgive your sister or brother, or whosoever it may be, your mind is occupied with thoughts of malice, envy, hatred, selfishness, or even at times revenge. These very thoughts register themselves on your body, causing melancholy, stupidity, sickness, sin and disease. Let me tell you THOUGHTS are things; yea, MIGHTY THINGS: so are ALL the UNSEEN things.

This may sound and seem strange to those who have never heard it before, or who have never stopped to **think** what made them so.

Now, on the other hand, let this same one reconcile himself to his "brother" casting out and putting away from his mind all these evil thoughts which he had held towards his brother, and think of thoughts of love, kindness, oldtime friendship, etc. And let it also happen that while this brother is thinking these thoughts of love for the reconciled one, the reclaimed brother happens to step in and greets him kindly because he is of a forgiving spirit; and they strike up an agreeable conversation during his short call. Let me tell you that a mighty change has taken place in these two souls and bodies. Oh, could we but know and realize the depth and power of the law of true forgiveness with love!

Now listen and notice how beautifully Jesus has condensed all that I have said about "forgiveness," and a great deal more, in these few words:

"Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee,

"Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

Is it any wonder that the question was asked, "Who by searching can find out God?" We are to search, but not with that aim.

"Therefore be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap."

If you sow thoughts of malice, envy, hatred, jealousy, etc., you can not expect to reap from such sowing, thoughts of love, kindness, peace, contentment, etc., from others in return or exchange. Christ has

plainly answered this when he said, "Do men gather grapes of thorns, or figs of thistles?" Therefore, if you open that door of your heart and mind to let your lion out, remember that same door will let other lions in. Henceforth open that door which lets out your pet lamb, and pet lambs will likewise in return come in.

Understand that your lot wholly depends upon the kind of seed you sow. And **know ye not that the greatest blessing that can befall you, comes by the good you do to your fellow-being?** Do not misunderstand me and think that you must empty the contents of your purse into your neighbor's pocket; or that you shall leave your own work or business and dig and scratch for him. No, but rather let it be:

"Little deeds of kindness,
Little words of love,
Make our earth an Eden,
Like the heaven above."

These words may also be advice—reprove, rebuke, or anything that can be done to show them the right way which will lead to future happiness.

Another law which knows no variableness nor shadow of turning in this life is that of

RELAXATION.

This law of nature (God) has been complied with unconsciously by every living creature from the day they and we drew our first breath.

This natural law of relaxation comes unconsciously into play and does its work in this way: While we go about our daily toil and cares, we are using up our

supply of strength and force faster than our system can produce this power, or, in other words, the tearing down is greater than the building up. It is on this account that we gladly place ourselves in bed every night and enjoy that refreshing sleep until morning. You may say, "It is the sleep that builds me up." Yes, and we have brought this case to the point where I want it. Hold fast to this truth and do not get it twisted:

THERE IS NO NATURAL SLEEP WITHOUT COMPLETE RELAXATION: BUT THERE CAN BE RELAXATION WITHOUT SLEEP.

It is on account of the need of this perfect relaxation that we are put to sleep; and the subjective part of our mind is put into complete abeyance or a blank for the time being. It is now, while we are in this condition, that the same power which created you and me—which also sustains and keeps us—has free access to come and go where it listeth and do her perfect work.

Let me illustrate, that all may clearly understand what is meant by relaxation. No doubt all of you have seen or taken up little children in your arms from a couch, cradle or bed while they were fast asleep. Did you notice while you, or some one else, was taking them up, how limber they were? How the head would fall backward, the arms would roll over the body? Or, to use this expression, the muscles were so limber or relaxed, that the different parts of the body "fell all over themselves"?

Allow me to refer you to a place where you can not help but see this law operating on full-grown people.

I am very sorry—not for the perfect ease and relaxation of these adults, but as to the place where it frequently occurs. Here in front of you sits one quite comfortably: yes, he has allowed his muscles to relax too much for the occasion. The muscles of the neck have become at this time so completely relaxed that they refuse to support the head any longer. And on account of the lean being high enough only for to support the back, the head is left helpless and begins to wobble to one side, then to the other. And if his body is leaning in the same direction in which his head falls, he is liable to go over. But about the time, or before this happens, there may come from the pulpit, with much emphasis, words like these: "Awake! Awake, thou that sleepest, and Christ shall give thee light!!"

Do not misunderstand me, for I wish to be reasonable with all. I know there may come a time to all of us when we have hard work to keep awake. For instance, if you have lost much sleep by staying up with the sick for many nights, or for any other unavoidable cause, such cases I shall gladly overlook; but when it becomes a weekly habit, and no sleep lost, to such it certainly is a **shame!**

While speaking of this, I am not ashamed to say, I remember, once in my life, I could hardly stay awake. And if the following explanation will not excuse me, we shall let it go unpardoned.

In the month of July, 1900, while going from Pittsburgh, Pa., to Denver, Col., a distance of about seventeen hundred miles, more or less, I was two days and two nights on the train. And to a person who is not

used to sleeping on a berth, and thrown from one side to the other, and the voice of the whistle and wheels—I tell you there is not much chance for perfect relaxation.

Having not been in bed since Sabbath night, and on account of the coolness of the atmosphere there, I assure you it was an easy matter to go to sleep on Wednesday night. But the time to sleep had not yet come; there was a conventional meeting of the Y. P. C. U., held at the Third Presbyterian Church of Denver, which I wished to attend.

The meeting was very interesting and so was sleep at the same time. I held out well until about the last fifteen minutes before adjournment, when I began to dose; but, with renewed effort and struggle, I kept myself from becoming a blank.

Coming back to the subject of relaxation: I believe my relaxation was so complete, and my sleep so deep that night, that I could have been picked up like a little child and taken from one bed to another without awakening from that deep sleep.

All I have said thus far on this subject of relaxing would not be of great benefit to you without the following. You remember I said, there is no natural sleep without complete relaxation; but there can be relaxation without sleep. It is this relaxation without sleep that I wish you to notice.

Now, if it is necessary for us who are in perfect health to return to our place of rest every night, or, as the great poet described it, "to knit up the raveled sleeve of care," how much more necessary it is that

those who are weak or ill should partake frequently of this refreshing, relaxing rest.

Therefore, let those of you who feel weak or ill, retire to a room or place where you are not liable to be disturbed, and lie on the broad of your back on a couch or bed. Let your arms lie by your sides, or in any comfortable position you wish. Allow your mind to center itself on sleep or become a blank. Relax every muscle, and allow yourself to become so limber that you may have the feeling as if you are sinking well down into the bed-clothes or feathers. Allow your breathing to become full and free. Be perfectly quiet, and if you have allowed yourself to become relaxed fairly well, you will either fall asleep, or feel this sweeping, soothing influence coming over you which is "knitting up the raveled sleeve of care."

After resting in this position ten or fifteen minutes, and if you do not fall asleep, or after you awake, get up and go to the extreme opposite—go stiffen and stretch yourself for all there is in you, and you certainly will be strengthened by it. Try this method whenever you have need of doing so.

If we could comply with this law in our waking state as easily, naturally and unconsciously as the beasts of the field and the cats of the house do, we would be as free from sickness as they are, providing we did not transgress other laws. Did you ever notice, when a dog or cat lies down, how thoroughly they relax? Watch your dog and cat when they are not aware of you seeing or taking particular notice of them when they go to lie down. The last part that

seems to relax, or that part which is plainly noticeable, is the tail.

You may say, "Yes, but the cow, the horse, the dog, the sheep, the swine, etc., get sick once in awhile." Yes, because they are dependent creatures and have not their liberty. They must take their food whenever they get it; they also must take their abuses whenever they are handed them. If they had the liberty and independence, without the abuses, like that of the birds of the air and the beasts of the forests, they would not be sick; because our heavenly Father feedeth and careth for them himself. Referring to Paul again, "Doth not nature teach us so?" What is nature? Is it not a manifestation of God in it, through it, and behind it?

Now, there may be some of you who will try this method of relaxing and get no benefit from it; not because the law will not operate, neither because you know not how to comply with it; but because your body is dying and weakening and wasting away for the want of exercise and work. Let such a one get at and do something! Move about those lazy bones and labor for yourself and others! Oh, work! work! "Why stand ye here all the day idle?" Oh, work, work, that the blood may once more have a chance to circulate freely in its course! Work, that your bread may be sweet to your taste! Work, that your mind may be occupied on anything else but sickness, disease and sin! Work, work, and your bed will appear softer to you than ever before! Work! oh, work! for an **idle** person is the **devil's** workshop!!

Now for those who truly suffer from sickness of any kind, what shall we say to them? What shall we do for them? What kind of medicine is always safe to give to them?

In the following conversation, I wish to say that "Dick" and "Joe" will do the most of it. "Dick" is the sinful, worldly man, and "Joe" is the churchman.

Joe—"If he were a sinner with a sick and sinful soul, I would know at once how to bring about a cure."

Dick—"Well, Joe, I feel and know that I am just such a man, and how would you bring about a cure for me?"

Joe—"According to our church doctrines of this day and generation, I will show you the plan of salvation and the way to Christ, who is able to save, and who came to save all sinful men that put their trust in him, and love him. Now, Dick, do you believe that Jesus loves you and is able to save you, if you believe on him?"

Dick—"I do."

Joe—"Very well, Dick; believe on the Lord Jesus Christ and thou shalt be saved. For Jesus is a friend in need and a friend indeed in time of trouble."

Well, this "sinful" brother has accepted as much of this gracious invitation as was given and showed to him, and is now living a reformed moral life and is doing well; but the other day he was laid upon his bed of sickness and asked Joe this question:

Dick—"Joe, can not this same Jesus, who gave you words of love which have brought some health to my

soul, also give you words of love or something to heal my diseased body?"

Joe—"No, no, there was a time, long ago, when Jesus spake the word and whosoever he touched was healed of their diseases; and all his first followers spoke the word and applied their hands, and as many as believed were healed; but this is not the style now."

Dick—"Well, then, a sick man in body is a thousand times worse off to-day than a man with a sinful soul, according to your doctrine?"

Joe—"Yes, I must honestly admit that this is so; but we must abide and live strictly according to our church doctrines of this day and generation. And if any of us followers would attempt to do anything in the way that Christ's early disciples did, we would be ridiculed, mocked, mud-balled, and all manner of evil spoken against us falsely."

Dick—"Well, to whom do you people go when you are sick? Pray tell me, for I wish to get well again."

Joe—"Well, we call upon a physician, who gives us medicine which is made from all manner of herbs and minerals."

Dick—"I thought the God whom you serve is a friend in need, and a very present help in time of trouble? I am in trouble now! and where is my aid?"

Joe—"Well, that has always been a mystery to me, and I never had the heart to say anything, or ask anything, further about it."

Dick—"Then, you have two gods: a supposed God on high for the soul, and a god of the earth for the body?"

Joe—"Well, that is the way I have been taught from my youth up, and can not see how I serve two gods."

Dick—"I read in the good Book the other day where it said, 'He that believeth on me, the works that I do, he shall do also; and greater works than these shall ye do; because I go unto my Father.' Therefore, do you really believe on the Lord Jesus Christ?"

Joe—"I can not say now that I do; I thought I did; but I doubt my own words at this time."

Dick—"I also read in a place where it said, 'Except a man be born of water and of the Spirit, he can not enter into the kingdom of God.' Therefore I ask, are you born of water and of the Spirit, or only born of water?"

Joe—"Oh! oh! Say no more or I will faint! They say I am as good as the rest of them that go to church; and if they are born of water and of the Spirit, so am I. I know for sure that I am baptized with water, for my mother told me so!"

Dick—"Oh, Joe! A wonderful feeling has come upon me! I see and I hear as never before! Behold, everything has become changed! I feel free as a lark, and my disease is about gone! Why lie I here any longer?"

And "Dick" sprang up in the presence of his blind brother Joe, and danced for joy before the Lord, as did King David.

This new tongue and this strange performance of Dick's was too much for poor Joe. It was some more of what Joe called mystery; and is now in a state of bewilderment, and becomes quite pale.

Joe—"I feel sick, and must go to bed!"

Dick—"How beautiful are the words of Jesus to me now! How easily they do come to me without beck or call! How much easier are they now for me to understand them! I know now what Jesus meant when he said, 'What I tell you in the darkness, that speak ye in the light.' Joe, it means this: All that ever you told me of Jesus which you and I did not understand at the time ourselves, that shall we speak with the true meaning, whenever we are born of the Spirit. You know, to be born of water and to live a moral life, can be brought about by man; but to be born of the Spirit, is something that the world can not give: it is only given to those who truly seek the Lord, and are willing to become meek and lowly in heart.

"Joe, it is a pleasure for me to speak the sayings of Jesus, because God has engraven them on the fleshy tables of my heart. I understand now what these words mean, 'When the Spirit of truth hath made thee free, ye shall be free indeed.' Also, 'When the Spirit, the Comforter, has come, he shall guide you into all truth.' As to the way this new birth cometh, it is described in these words, 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.' Joe, the Spirit tells me there is something wrong with your faith, and the teachings you have had from your youth up."

Joe—"Yes, I am beginning to feel that way myself, and that is why I am heartsick!"

Dick—"Then, you have eyes which see not, and ears which hear not; and these things which you call mystery, have become a stumbling-stone to you."

Joe took things good-naturedly, for he felt there was something wrong, but did not know where the trouble lay. Furthermore, his heart was faint and did not understand what Spirit, truth or love meant. He did not have, neither did he know, that "perfect love casteth out all fear."

Dick—"Joe, this conversation which I have had with you, throws a poor reflection on your church doctrines. Remember, the Holy Spirit is very quick to perceive and search out all truth and falsehood. Therefore, Joe, be not surprised if the same finger which placed the handwriting on Belshazzar's wall, long ago, should also write the following lines on the supposed doors of your church doctrines of men:

"Behold, I lay in Sion a stumbling-stone, and rock of offense: and whosoever believeth on him shall not be ashamed.'

"There is a way that seemeth right unto a man, but the end thereof is death.'

"This people draweth nigh unto me with their mouth, and honoreth me with their lips: but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.'

"Ye stiffnecked and uncircumcised in heart and ear, ye do always resist the Holy Ghost: as your fathers did, so do ye.'"

Joe—"Oh, stop, Dick! Stop, and say no more! I'm lost! I'm lost! lost!"

Dick—"No, no, you are not lost! You have just come to a time where you fully realize the need of a Saviour! You have just come to a place where Jesus will take you up in his arms and bless you, and write

your name in the Lamb's book of life! You have only come to the time where we read, 'With much trial and tribulation shall ye enter into the kingdom.'

"You have only come to the experience of which Peter wrote, 'Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.'

"Joe, it is only when we **confess** our sinfulness, our helplessness, and **repent** and become humble as little children, that the Lord will listen to our cries. **Remember, Joe, this is a matter which lies between you and your Redeemer**; and every one must work out his own salvation with fear and trembling, until the joy, peace and love are revealed. Joe, I can **no more** save your soul than your body from starvation by eating your food for you: all I can do is to bring this bread and water of Life within reach; and if you help not yourself, death is the result. Therefore, Joe, whenever you feel you are ready to give your heart to the Lord, you can offer the little prayer which brought rest to the soul of that poor publican, when he said, 'O God, be merciful to me a sinner!'

"Joe, you know it was you who first told me of the plan of salvation, and it is now a pleasure for me to show you the way unto everlasting life. You know there are so many that would rather pray the long prayer of the Pharisee, thanking God that they are not like other men; forgetting that God is no respecter of persons; also, forgetting that the Father knoweth

what we have need of before we ask him. This is why Jesus said, 'Because strait is the gate, and narrow is the way which leadeth unto life; and few there be that find it.' "

Joe—"I feel, I want to pray!"

Dick—"You say you are ready now, Joe? All right! I will kneel down by the bed, and you can lie on your folded hands to your breast, if you wish."

Joe prayed as he was directed, with a sincere desire and expression that even surprised Dick; and then he asked Dick to pray, which was done cheerfully with these words:

"O gracious Spirit, love divine,
Light up this soul as thou hast mine."

Joe began to see and realize that he was only living a moral life, and water-born; and that a spiritual life meant a great deal more.

Joe is not growing as fast in grace as Dick is; because he has so many old, former beliefs to contend with, which prove to be false. Dick, before this time, had no former beliefs at all; and had nothing to hinder him when the light, the truth and the life was revealed unto him.

It was on this account that Jesus chose poor, ignorant fishermen for his first disciples, like Dick; who were not filled with blind beliefs, as the scribes and Pharisees.

To whom would and does the Lord go to-day in order to find faith on earth and have perfect praise? Were not many of those, who entered in at the door of the sheepfold, at one time in life poor, little, ragged,

ignorant boys and girls? Of course, some—a few of all kinds—climbed up over and got in some other way; but such are only thieves and robbers, and will be brought out low, until they learn to see the true and real entrance.

I gave this foregoing necessary conversation as a preparatory explanation for the great cardinal doctrine of our Lord Jesus Christ, which is the doctrine or law of

AGREEMENT.

And on this law hang all the sayings of Jesus, in regard to every good work. This law, which Jesus uttered and demonstrated to the world almost nineteen centuries ago, can be demonstrated to-day as well as then, if we only fully knew how to go about it.

Here is the law he uttered. Read it! Understand it! Apply it! "If two of you shall agree upon earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

Allow me to say the same thing in an explanatory way: "If two of you [two dozen, two hundred, two thousand, or as many as there may be; but the more in number, the more difficult it is to secure this agreement; but there must be at least two, if the benefit of the agreement is for the other and not you] shall agree upon earth as touching anything that they shall ask [the agreement must be a complete harmony of the heart and soul; and the asking shall be of anything that comes under the head of love or good; for God is love. These are the things that shall be done for

them], it shall be done for them of my Father which is in heaven."

Before I make the following statements of truth as it has been revealed to me, it will not surprise me to hear the same judgment passed upon it, as it was on the truth and facts which Columbus presented to the court of Spain; and of Fulton, and "Fulton's folly," the steamboat; and of James Watt, and his "tea-kettle," or steam-engine; and of Morse, and his telegraph; and of Field, and his Atlantic cable; and of John the Baptist, and his supposed possession of a devil; and of Jesus Christ, who was made out as a winebibber and a servant of Beelzebub, the prince of the devils; and of the apostle Paul, accused of being drunk with wine, and "too much learning maketh thee mad." And the Lord God only knows what else, and who else!!

But here is the secret of the whole matter: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

Yes, our God of truth and love is marching on; no matter what may have been the opinion of the existent authorities of the different centuries, our God still marches on. "God's will, not ours, be done."

Now I am ready to present my statements: be it to a kind and attentive ear, like that of Queen Isabella;

or be it to a deaf ear, like that of the blind, hard-hearted Pharisee.

"Come, let us reason together, saith the Lord." Why are we to use our reasoning powers? Because it is not a bodily function like the five senses, but is a faculty of the mind or soul. Therefore let us reason together.

Remember, I told you before that God is love. Yes, God is a God of love, and not a supposed tyrant, as many believe, of whom we should fear and be afraid. God is our heavenly Father, whom we shall love with all our mind, soul and heart. Now, how can you or I love any one of whom we are deathly afraid? What happiness, what pleasure and what contentment would there be for you and me to come and worship, or dwell with, a fierce lion?

The Lord God only wants us to obey his commandments because we love him, and not because we are deathly afraid of him. For instance, take this passage, "The fear of God is the beginning of all wisdom." The same or true meaning in other words, The love for God is the beginning of all wisdom. "Perfect love casteth out all fear," in every direction you wish to view it.

Neither is this God of love and truth a sender of all manner of sickness and diseases to his people, like most of them believe he is. Let me tell you who this tyrant is. IT IS **WE**, OURSELVES. Or, in plainer words, we serve too much the Pharisee's father, and also try to serve Christ's Father. It is on account of our straying or going away from the law, or the transgression of one or two, or all, of the foregoing laws

which I have already referred to, that brings about this sin and disease. This is our **due reward**; and just what is coming to us and what we **deserve**!

The prodigal son reaped bitterly, exactly what he had sown: and remembering his way back to his father's house, he returned and forsook his transgressing way with loathing.

Those who suppose that God sends us all manner of sickness and disease, and then sends his only begotten Son to go about and heal all manner of diseases, merely for the pleasure of seeing his Son work, and a manifestation of his glory, have a wrong conception of God. To such I say, you know not the Father, neither the Son, but are yet in your sins; or know not in the fullness of a measure that you ought to know!

Such still live in consciousness, **realizing their separateness** from Him. Learn the strait and narrow way—to live in CONSCIENCE, which means realizing our ONENESS with Him.

Jesus came not because God is a sender of diseases; but he came to show all people the way back to the Father's house, from which all have strayed.

The people had strayed so far, and had such a wrong conception of God, that they worshiped, as Jesus called it, "ye know not what;" and in another place, He even as much as said, "Ye worship your father, the devil."

These people worshiped the devil, under or in the name of God the Father; and did not know it! Is not the devil worshiped much to-day in the same way, under or in the name of our Lord Jesus Christ??

No wonder Jesus said: "But now ye seek to kill

me, a man that hath told you the truth, which I have heard of God: **this did not** Abraham.

"Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.

"Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

"Why do ye not understand my speech? even because ye cannot hear my word.

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

"And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

"He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."

These statements of the truth, all through this book, may stare you in the face; but that is the express purpose for which they are put here; for they stared me in the face not much more than a year ago. I, like a great many more, had, and have, the same reason to ask the same question which Pilate asked Jesus, "WHAT IS TRUTH?"

Do you suppose Jesus could apply the law of agreement, on such an occasion, and do many mighty works? No, they would not believe him, therefore could not agree with him; and on such occasions we read: "And

he did not many mighty works there, on account of their unbelief."

There is only one thing that Jesus very severely criticises and condemns in us, and that is this: his condemnation of our **unbelief** in the truth, or our belief and love in **LIES**.

Should the subject of healing seem strange and out of place in this day and generation? No, not if we have read and understand the New Testament. No, not if we have allowed ourselves to take the humble position of the poor publican, or the Ethiopian eunuch, while reading it. No, not if we opened our hearts and received the words of love and life gladly, that we may understand the undercurrent meaning. For we read as to how the Spirit is divided among all of God's peculiar people:

"For to one is given, by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit;

"To another faith, by the same Spirit; to another the gifts of healing, by the same Spirit."

There are other places that make mention of the same subject, which will be referred to later on. Taking up another important subject, which will be discussed in the next chapter, is prayer.

CHAPTER II.

PRAYER.

What is prayer? Is prayer ever answered? Who prays? How shall we pray? For what shall we pray? How are prayers answered? These are momentous questions, and should invite our strictest attention.

On this subject, like on all others, I shall favor neither creed nor sect nor sex; but will uphold the truth in all matters with the honest conviction of my heart.

I know of no better or more beautiful words that express my sentiments as to what prayer is, than those which are given by Montgomery in the following lines:

"Prayer is the soul's sincere desire,
Uttered or unexpressed
The motion of a hidden fire
That trembles in the breast.

"Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye
When none but God is near.

"Prayer is the simplest form of speech
That infant lips can try;
Prayer, the sublimest strains that reach
The majesty on high."

To make it more complete, will add:

Prayer is the simplest act or deed
That love's motive can bestow;
A cup of water in time of need,
Is the best of seed to sow.

I have briefly stated what prayer is, and will answer, with more convenience, the remaining questions collectively.

Let me tell you that all prayers are always answered, but probably and generally not in the way we expect them to be answered.

There is also such a thing as a supposed prayer, wherein there is no essence of a prayer at all; such utterances are no more a prayer than the sounds of a drum, both being produced on account of their great emptiness. The words coming forth from such formal performances rise no higher from the lips than smoke from a chimney before a rain.

There is such a thing as thinking you are praying, when you are not. There is such a thing as praying for we know not what. There is such a thing as offering up vain repetitions, as the heathen do.

What class of people were referred to, when spoken of as "heathen" in the foregoing and following statements? "Why do the heathen rage, and the people imagine vain things?" Please read the Acts of the Apostles, and you will know.

All those that truly pray, have complied with the word or law, either wholly or in part, by which all prayers are answered. The more we realize and know what it means to be "meek and lowly in heart," the fuller will be the answer or blessing.

The prayer of the poor publican, and the vain repetition of the proud, blind Pharisee which is spoken of in Matthew, should be both a guide and a warning for us.

Therefore, all those who pray, are meek and lowly in heart; differing in degrees, such as some one hundred, some sixty, some thirty, and—?

Probably it is well to give an explanation as to what is meant by being "meek and lowly in heart." For if there is only one who should read this book, and does not understand what is meant by these words, I shall feel well repaid for having done so.

Dear reader, in the words which I shall quote, is the vital part and secret of the whole Christian life, for time and eternity. Now listen to the sublimest words, that fell from the purest lips, that were ever uttered:

"Come unto me, all ye that labor and are heavy laden, and I will give you rest.

"Take my yoke upon you, and **learn** of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light."

"Come unto me, [who?] all ye that labor and are heavy laden, [no need or call for the lazy-bones] and I will give you rest. [He does not mean to give us a comfortable sitting down in a cosey chair all our life, neither a feathery bed to lie on always; but he is going to give you his secret or recipe how you may be able to obtain this peace and contentment, or this rest. And whosoever will, may receive this gold of heaven. Here is the recipe of this glorious life:]

"Take my yoke upon you, and learn of me; [what is this yoke? It is not the yoke of Egyptian bondage,

or a yoke to keep us in bondage or in the field—like that which is hung upon the necks of horses and cattle at times, to keep them from jumping the fence—which so many people believe it to be. Hereafter, please look upon this yoke, secret or recipe in this way :

It is a burden-bearing yoke ; a yoke that takes away or prevents hundreds of different things that would cause friction of the heart and soul. It is an unseen yoke or armor, put on for the same purpose which the oxen and horses wear, to pull the heavy loads with ease. This yoke for us is not an outward hanging on, or a smearing on of the "outside of the cup and the platter," made with all manner of costly fleecy garbs ; but this yoke is an inward bridling of the heart.

Now notice how and whereunto your heart will be led with this new bridle:] for I am meek and lowly [the extreme opposite of proud and high] in heart: and ye shall find rest unto your souls. [Yes, a crust of bread, with contentment and love, will be your choice, rather than great riches and plenty, mixed with all kinds of corruption and strife.] For my yoke [my way of doing things] is easy, and my burden is [the law of love makes all things] light."

Therefore, let such as pray, mean every word they say ; asking only for the things they have need of, here and hereafter ; asking **not** for a thousand and one different things, which, if their prayers were answered, they would not know how to use ; **asking only for themselves, what they will freely ask for the meanest person on earth** ; asking only for that which their faith, hope and love allows them to believe that they will receive ; asking only, realizing that the Father

knoweth what we have need of before we ask him; asking only, not my will, but as thou wilt; asking only, to allow the answer to come in God's own good time and way; asking, then go **labor** and **meet** the Father half way. God helps those who help themselves. If a thing is not worth going after, it is not worth having.

Now, as to how we shall pray, let me say, if it is an audible prayer for the edifying of others, make it not too long; rather let it be brief, concise, to the point, and not in an unknown tongue. To pray in an unknown tongue for others, is very poor food for their souls: it is like filling their belly with husks, leaving them in a worse condition than they were in before.

Paul speaks very plainly of this when he said, "Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

If it be a silent prayer, or when you are alone, pray in whatever tongue you wish and as long as you like. Think not only to pray when you have, or are about to put, on your best "Sunday clothes," and that to do you the whole week: such is only Pharisaism.

Let your every action, every breath, and all the days of your life, be one long prayer. This is what Paul meant when he said, "Pray without ceasing."

Probably it will be well to cite a few thoughts in regard to the posture we take during prayer in the churches. Let us not allow ourselves to follow after the commandments and doctrines of men: but, "prepare ye the way of the Lord, make his paths straight"

for the second appearing or coming. For he says, "Behold, I come quickly." Quickly, in the sight of the Lord, is revealed in these words, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

You may ask, "Why, then, did Jesus say, 'Lo, I am with you alway, even unto the end of the world'?"

Yes, Christ is with us always: he is here "yesterday, to-day and to-morrow:" but, **here only** in the third person of the Trinity, which is the Comforter or Spirit. If this were not true, how and where would you place these words:

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."

According to the Lord's measuring of time, it has not been quite two days since he has ascended into heaven; and why should we wonder at his word when he said, "Behold, I come quickly"?

Do not misunderstand me and think that I mean to say that the Lord is coming to-morrow in our measuring of time. No, but he may come this evening of the second day; because the second day (or two thousand years) has not yet passed, since he ascended into heaven.

This is one thing that Jesus, while on earth, openly admitted—that even he did not know when this time shall be, saying, “But of that day and hour knoweth **no** man, no, not the angels of heaven, but my Father only.”

It may be in the evening of the second day, or in the third; but what of it? This is not for us to know. A thousand times rather make it your business to know whether your name is or will be written in the Lamb’s book of life!

Now, what attitude or posture shall we take while praying? Some congregations stand while praying; some sit and stand; and some kneel, sit and stand.

I shall quote what is found in the Gospels of the four Evangelists, and let you make your own decision.

The first worshiping of the holy child Jesus that we have any record of, was done by the three wise men of the East, “And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshiped him.”

Here is what is prophesied of Jesus (Old Testament—He shall not cry, nor lift up, nor cause his voice to be heard in the streets).

Here is Christ’s warning for us: “And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogue, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

“But thou, when thou prayest, enter into thy closet, [enter into the true spirit of mind and heart, thy first closet; and thy other closet may be the bedroom, the coal-house, the cellar, the roots of a tree in the forest,

under the starry canopy on the dewy grass, or where-soever it may be] and when thou hast shut thy door, [when thou hast shut the door of thy heart towards all evil and worldly things, for the time being at least] pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.”

Here is the fulfillment of the warning (“Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are. Then shall ye begin to say, We have eaten and drunk in thy presence, and **thou hast taught in our streets**. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.”):

“And when ye stand praying, forgive, if ye have aught against **any**; that your Father also which is in heaven may forgive you your trespasses.

“But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.”

“And he [Jesus] was withdrawn from them about a stone’s-cast, and kneeled down, and prayed.”

In no place is it recorded, that I am aware of, that Jesus would have us take the sitting posture while praying. Since **posture** of prayer is **nothing compared** with the **spirit** of prayer, but, as we are to use one or the other, why not use the ones intended or mentioned? This is only a laziness that has crept into

the churches. The sitting posture may be all right for women having small children, or for aged persons; but for all others I will say, stand up for Jesus, or, rather, bow thy knees. For Jesus has not spoken a word against the **kneeling** posture; but he has spoken a word against the **standing** posture.

"For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." (Using the temporal meaning here.)

Since this is the command, why not learn to bend our stiff personages in time; and ever keep before our minds that meekness and lowliness of heart?

If our raiment is of such a fine texture that it prevents us from kneeling, for fear of the dust and the pressing it out of shape, I say, put off that cloak of sin which doth so easily beset us, and come clothed in something more common—that which becometh all godliness. Learn and remember that life does not consist in the abundance of things we have to eat and to drink and to wear.

Oh, need I to wonder at the words when Jesus said, "For after all these things do the **Gentiles** seek"?

To the Methodists and Roman Catholics, and to all denominations that meekly bend their knees, at least once during their church services, to them in this one thing I say, Hold fast to thy posture, for it is built upon a rock!!

("What! you being baptized a Lutheran, and reared a United Presbyterian! how dare you show favor to these denominations!!!) I have told you already, and you did not hear, why will you hear it again? I will tell it once more for all; and those that

have ears to hear, let them hear and understand; I neither show nor lend favor to any denomination; but I do show and lend favor to **truth**, and wheresoever truth is made manifest.

Before closing this chapter, I will give you a prayer that never grows old to me, but always appears new. It is not the Lord's Prayer; but it is a prayer from the Lord, for **us**. This is my favorite morning prayer:

"Our Father which art in heaven,

Hallowed be *thy* name.

Thy kingdom *come*.

Thy will be done *in earth as it is* in heaven.

Give us this day our daily bread:

And *forgive us our* debts *as we* forgive our debtors.

And lead us not into temptation, but deliver us from evil:

For thine is the kingdom, and the power, and the glory,
forever.

Amen."

CHAPTER III.

CENTERING OUR AFFECTIONS.

There is an inborn gift in the breast of every human being that ever was, is and will be born into this world. **It is the gift to love.** Some of you may doubt this statement; but if you will notice how the subject of this chapter reads, you will see it in another light.

Remember, we are all born with the gift to love, and we are bound to love or center our affections somewhere and on something. It may be on self, or on animals, or money, or clothing, or eatables, or drinks, or property, or friends, or God.

The centering of these affections has three distinct tendencies or directions; which are the inward, the outward and the upward tendencies.

The smallest person on earth is found where the inward centering has taken place: where the affections are so compact in self that the center and circumference are almost the same. Such persons waste many years of their lives in foolishness and blindness, and wondering why they are not loved by others, forgetting, or not knowing, that a selfish spirit repels others, instead of attracting or drawing. This is a mystery to them. They may be more handsome, and, with all their finery, they can not see how these persons, poorly clad in comparison, can yield such a powerful loving influence; and they can do nothing but merely look on. I am not referring to the kind that play the "monkey" for the crowd or the whole house; but

those who have that "something" about them which all sensible persons admire, and which causes them to love to be where they are.

Herein, and right here, is where this "small world" person gets disgusted with himself or herself, and begins to criticize the other; allowing thoughts of envy, jealousy and hatred to come forth, which cause them to say all manner of evil against the innocent falsely: thinking that his or her secret power is, probably, because the other can play, sing, pray, work, or whatsoever it may be, better than the small or weak person.

The truth is very trying and cutting to the heart and mind when it is brought upon us. It cuts like a two-edged sword, and will keep on cutting until all shall turn from the error of their way: then this same sword of truth shall turn and act as a healing salve, and will bring peace, happiness and contentment unto all.

No wonder, Jesus, in the early part of his ministry, said, "Think not that I am come to send peace on earth; I came not to send peace, but a sword." Yes, the sword of truth must first clear off and remove all the weeds, underbrush, and all trees of error, before the plowing and cultivation of "peace and good will unto all men" can take place, and yield an abundant harvest.

Has that time come in its fullness? No, not by any means! Not as long as every nation is afraid of the other; not as long as one nation has little faith in the other, and can not trust the brother and sister nations. Not as long as they must keep a large standing army (a yoke of Egyptian bondage), with swords in their hands, to strike the brother as did Peter, when

he thought he was doing the right thing. But the Lord soon showed him the perfect way, "Put up again thy sword into his place: for all that take the sword shall perish with the sword." Also, "Thou savourest not the things that be of God, but those that be of men."

"Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!"

We people, as a nation, should tell our neighbors that we are not going to use our swords in this way any more; not that we know not how to use them, or that we are afraid to use them. No! For the whole world knows better than that! For when "Uncle Sam" takes his "handkerchief" out of his pocket, he has a purpose in it. Not to go flirting it with bad women; no, he is either going to clean his nose, or is going to wipe away the tears from his sister's or brother's eyes, or is going to bind up the wounds of the broken-hearted who were stripped and bruised, and fell among thieves.

Oh, go tell them we are going to mould our swords into plowshares and pruning-hooks! And we'll fight them henceforth with the banner and sword of **truth, peace and love**. For, "righteousness exalteth a nation; but sin is a reproach to any people."

There was a time when the prophet Joel needed his sword, it seems; but, thanks be to God that the prophets Isaiah and Micah spake on this wise:

"And it shall come to pass in the **last** days, that the mountain of the Lord's house shall be established

in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

“And many people shall go and say, Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

“And he shall judge among the **nations**, and shall **rebuke many people**: and they shall **beat their swords** into ploughshares, and their **spears** into pruning-hooks: **nation** shall **not** lift up sword against nation, **neither shall they learn war any more.**”

Oh, what all has not **greediness, ignorance** and a **mis-understanding** of the Truth, and of one another, done? Herein lies the beginning and foundation of the world's great slaughter-house. It is on this account so many duels and battles are and were fought. It is on this account so many lose their lives through love affairs—and other affairs.

It was on account of Jesus Christ's charming excellency over the blind scribes, Pharisees and all the hypocrites, that made them say, “Behold, the whole world goeth after him! This will never do! we must do away with him! He will spoil our [corrupt] business!” The purity and truthfulness of Jesus was too much for them to endure.

What shall **we** do? Here is bread—good, fresh, wholesome bread—that Jesus wishes all to be able to obtain. But, on account of some receiving this bread sooner than others, and probably more than others, the “small” brother or sister is made to offend. This

eating of bread is a cause of offense, which goes on day after day and year after year; in this respect you and I, and, indeed, all at some time during life, cause offense to some one unawares, and probably we are offended by another from the same cause. How shall we manage the affair? What shall we do?

Shall we sit down and not do anything, because, by our activity and diligent, persistent efforts to seek, we have found something, and others are offended and become envious thereby, unawares or inevitably? Shall we stop our seeking, asking and knocking? No, oh, no! We shall learn to forgive and overlook these weaknesses.

It is said, "The two easiest things to give and the hardest to take in this world are, Castor Oil and Advice." Yea, and I say, it is well at times that they are hard to take; only, when they are not based on truth, merely supposed truth.

Now let me tell you what I did and have learned to do: If I meet any one who is of a charming disposition, and is engaged in the same work, or whatsoever it may be that I also am interested in, and this person can excel me in any or all of these things, I rejoice and am thankful that I have met such a one.

I watch every movement, every action, every word, every smile; in fact, I look everywhere and miss nothing, that I may know what that power is. What do you suppose has been revealed to me by doing so? This: We can not imitate some one else, and play the monkey in this great drama of life.

The sooner we learn to be our natural selves, and throw off all unnaturalness, even if it is a customary

practice—the wearing of the sheep or monkey skin—the sooner will the faith, hope and love powers of the soul have a chance to come forth and run and glorify the Father, with the bearing of at least some good fruit. Not until then can you bear good fruit which is pleasing unto the Father. (Not necessarily pleasing to man; for neither you nor I can do anything without some one “kicking.”)

Many people are buying and eagerly reading all kinds of books, on what is called “Personal Magnetism.” There is no such thing, separately in itself, as personal magnetism. There is such a thing as what is called or understood as personal magnetism; but this is not what people are after. They are after that “something” which will make them charming, attractive and loving; but the basis or root of this “something” is not personal magnetism. Personal magnetism is only the noticeable, or the putting forth of the blossoms and fruit of this tree and roots.

Allow me to say to such, that you will get a bath; but you are diving into the wrong water when you invest your money for a clear bath.

I have been all along this line, and know whereof I speak. If you wish to be charming, loving, attractive, and to be loved by others, which I am sure all wish to be, then please listen to these words, **“Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.”**

After much anxiety and sorrow did I learn to realize that much of what is called personal magnetism is only “put on,” or “monkey clothing,” but the true basis of personal magnetism is this, **the great love of soul**

and the power of soul to love. This is the "magnet" for here and hereafter. This is the "Magnet" of which they said, "Behold, the world is gone after him!" This is the "Magnet" which said, "I shall draw all men unto me."

Just as you live your life here, so will the fruitage be here and after. Therefore be not envious; for this one thing shows the depth of your love, and also withholds you from becoming the possessor of all that is good. By this you are closing the doors of the kingdom for yourself, and preventing others who are ready to enter therein.

A better class of people to get along with, is where the centering goes outward as well as inward, and also upward.

They see that self is only a part, and not the whole world. These are found in all kinds of pursuits; and know that their neighbors have feelings as well as themselves.

They love the Golden Rule fairly well, but are not allowed to carry it into use as some would like, for fear of others, or other superstitious hindrances.

Some are very fond of books. Some dive backwards, deep into all the history of the past, trying to find something new; while Paul says, "But this one thing I do, forgetting the things that are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Some read many books, which causes that fire in the breast to burn more intense, instead of becoming quenched. This is a very good sign. The soul is be-

ginning to get very hungry and thirsty; but the food it receives does not fully satisfy: it only puts it in shape for greater hunger and thirst to come; then another book is read, and still another. This hunger and thirst of the soul can only be quenched with the water and bread that have been **prepared for it.**

Now, to such and unto all I say, turn to this bread and water of life, which is found in the Word by Matthew, Mark, Luke, John, and is distributed all through and in every room of this great storehouse; go eat, drink and live. Be not discouraged, but go once more to this storehouse of life and look into every room or chapter, and surely on some of the shelves, by the different walls, you will find just what you need.

Go not to this storehouse merely for the name of having been there; no, if that is your only purpose, stay away until you have learned to see another purpose in it.

If you ask some of this same class, who are laboring faithfully and doing the best they know how, whether they are satisfied after they have attained all that which they have set out to do, they will tell you there is something that they are after, but they know not what. This reference is to people in, as well as out of, the church.

The apostle Paul says, "If ye have food and raiment, therewith be content." But before a man can be content with these things in this life, he must first become the possessor of the greatest gift that can befall any one; and that is the receiving of the Comforter, or Spirit.

We may obtain great riches of this world's goods; but all these things in themselves are vanity and vexation of spirit. Labor not to become rich, but labor to do good; and if, by so doing, you should obtain quite a few things of this world, you may be sure that your work has been blessed.

The third class comprises those whose affections are centered more outward and especially upward. The pattern of this class is the Lord Jesus himself. This, the highest or meekest class, are the honored servants. The true followers were the apostles. This is the kind that shall receive, for their reward, an hundred-fold. The members of this class are, at present, few and exceedingly far between. I have heard of them, but it has not been my lot to meet such. I have met several of the second class, for which I am thankful, and I expect to meet still others; but of all these, Jesus would say, "O ye of little faith." Many are striving for this perfection; but some need ladders to help them out of the deep-worn, narrow ruts.

This third class is gradually coming. We have the promise given and mentioned four different times: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

Oh, what peace, happiness and contentment yet to come!!!

CHAPTER IV.

THE POWER OF OUR BELIEFS.

Are all of our beliefs built upon the Rock, or are many of them built upon rock-powder? This is the gravest question that has confronted every nation, every generation, every denomination and every individual. I shall ask this question again, **Are our beliefs built upon the true Christ rock, or on rock-powder?**

The mistaking in the foundation is the cause of all the bloodshed that has ever taken place. It is on account of centering our affections too much on "beautiful" lies!! View it from whatever point you wish, it was a rock-powdered belief from the one side, or both, that caused the trouble, or disaster.

Pursue not truth too hastily, but pursue it diligently, and it will come to you gradually.

Remember, our beliefs hold and control us: we hold not our beliefs. Let something happen, or come about or upon you, that will change your belief, and you also will change, according to the greatness of that power which has wrought this change. Remember, also, everything that you believe, is truth to you, whether it is the real truth, the Rock, or not.

You can not believe anything that does not sound like truth to you, even though it be the truth; but you can believe that which is not the truth; because it sounds like truth to you. I will repeat the same thought in a shorter way. You can not believe any-

thing that is not truth to you, but you can believe that which is not the truth.

You may ask, "Why is this?" It is because we all have eaten "of the tree of knowledge of good and evil;" which causes the faculties of the human mind to be capable of believing a lie. Yes, capable of building on rock-powder, while thinking you are building upon the true Rock.

Not one of us knows one-half as much of the truth as we ought to know. The more we know of the truth, the Rock, the greater are and will be our capabilities of detecting the rock-powder.

Need I to wonder whether the poet, J. G. Whittier, caught some of the musical thought-vibrations from the Infinite when he wrote:

"Oh for boyhood's painless play,
Sleep that wakes in laughing day;
Health that mocks the doctor's rules,
Knowledge never learned at schools."

No, I wonder not at all, for "Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." If we could know the truth as well as Jesus Christ (who is the truth and rock), we could no more-be deceived by others than he was.

Do you remember of reading that incident where Jesus met the Samaritan woman at the well? He said unto her, "Go, call thy husband, and come hither." Notice how she tried to give Jesus some of the rock-powder, "I have no husband" (meaning to say, "I

have no husband at all"). Jesus, turning or changing the first meaning of her "powder" into the truth, said, "Thou hast well said thou hast no husband." To the second, or the meaning which the woman had in mind when she gave the powdered answer, Jesus set a match with these words, "For thou hast had five husbands; and he whom thou now hast is not thy husband."

You all know what happens to rock-powder when fire touches it. Well, such shall be the end of all beliefs that are built upon rock-powder instead of the true Rock.

You can hold a dozen burning matches to the truth, or heat your furnace seven times as hot as for ordinary purposes, and the Rock on the outer parts will even not be tarnished, and the Rock will always stay unchanged; but be careful that the outbursting flames from the door, or the shortness of the match, will not turn and burn you, or enclose you in your own trap. Therefore,

"Be not deceived;
God is not mocked:
For whatsoever a man soweth,
That shall he also reap."

Using the generic term, will say, The man who believes himself to be better than any other man, in this one thing is deceiving himself, and is building on rock-powder.

The man of any nationality, who believes that he is better than all the others, simply on account of his nationality, deceiveth himself and is liable to explode.

The man who believes that he is better than any other, simply because he has a drop of royal blood trickling in his veins, and he a descendant of the fourth or twenty-fourth generation of that family, deceiveth himself, and forgets that God is no respecter of family, member or blood.

The man who believes and says, "The world owes me a living," yet will not do one thing toward bringing about that living, is a liar and the truth is not in him.

The world owes **no one** a living! It only owes us a living when we go and earn it—providing we are able. The apostle Paul says, "Study to be quiet, and to do your own business, and to work with your own hands; . . . and those that will not work, shall not eat."

The man who believes that he is better than his neighbors, deceiveth himself, and the truth is not in him in the measure that it should be. For the Lord may exalt his neighbor far above him in his presence, or before his body is laid away. Why is this? Because God's ways are not our ways; therefore, let us strive to make our ways God's ways.

"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."

How often are we withheld from doing that which we ought to do, and doing that which we ought not to do, simply on account of the power of our beliefs. The same thought in other words: How often do we find ourselves doing things that prove afterwards to be false, or built upon rock-powder.

If a man believes he can be successful in whatsoever he undertakes to reach or gain, he must comply with the laws by which these things are accomplished. If a man believes he can accomplish these things in any other way, he is building on rock-powder. This is the cause of so many failures.

If a man believes he can enter into the kingdom of God, he must comply with the law by which he can enter. He must comply with the law the same as he does before he enters the door of a circus, the exposition, or an entertainment of any kind. He must have a ticket. If he has not the means to obtain one, he has the pleasure of staying on the outside.

Now the question arises, What are the means by which we can obtain a ticket to enter the kingdom, and, what is this ticket? The means to obtain this ticket is, to work, seek, learn and know how to become "meek and lowly in heart." The ticket is the gift of God, the receiving of the Comforter, or "Ye must be born again;" of which I will try to give a faint idea, at least, in the next chapter.

CHAPTER V.

"YE MUST BE BORN AGAIN."

There is nothing to laugh at, or to sneer about on our part in the least, when we read the account of Nicodemus conversing with Jesus about his soul's welfare.

Nicodemus was in earnest. He was not ashamed to ask all kinds of questions, even though he did display his ignorance. He wanted to know what that meant, "to be born again." Let me tell you, we must all know what it means, if we wish to enter into the kingdom of God.

Many are displaying a greater ignorance on this subject than did Nicodemus. His conversation with Jesus saves us the trouble of asking the same questions, but saves us not from asking a more ignorant one.

For the benefit of those who have never read or heard it, it will be well to give the serious part:

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

"Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the **Spirit**, he cannot enter into the kingdom of God.

"That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

“Marvel not that I said unto thee, Ye must be born again.

“The wind bloweth where it listeth, and thou **hearest** the sound thereof, but canst not tell whence it cometh, and whither it goeth: **so is every one** that is born of the Spirit.”

Dear reader, I know not what your experience has been, is, or will be in this new birth, but I shall tell you a little of mine: only for the sake and good of those who are without this peace, and for the honor and glory of the Lord God.

Twenty-seven years have I wandered and wondered in darkness. You may say, “What! have you been living the life of a wicked person? Is your record that of a low, degrading thief or bummer, and have you never seen the inside of a church?”

No, my record is not such. But I believe and know that, in the sight of God, it was no better. For it is written: “I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

“So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

“Because thou sayest, I am rich, and increased with goods, and have need of nothing; and **knowest not that thou art wretched, and miserable, and poor, and blind, and naked:**

“I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness [thy ignorance of the weightier matters of the law] do not appear; and anoint thine eyes with eyesalve

[with the Christ mind and understanding], that thou mayest see.

"As many as I love [and love me], I rebuke and chasten: be zealous therefore, and **repent.**"

I have lived, from my youth up, what people call a good Christian life. Those who are strangers to me need not take my word for it, but ask any of my neighbors and friends. I care not who you ask: no one can honestly say that my life's record is not equal to any of theirs. But remember this, I care not what people say of me; that is not the point I wish to make plain: the point is this, I can live a so-called Christian life, and yet in reality it is only a moral life.

I have kept the commandments, and lived a moral life to the best of my ability: and yet I lacked one thing. I was baptized in my infancy, and have been a church-member for more than fifteen years; neither have I defiled the garments of any woman; yet did I lack one thing.

There was an unquietness in my breast that I thought I could satisfy by learning book-keeping; but this did not satisfy. Then I turned my attention to photography; but this was of no avail. I next set out to satisfy my longings by teaching school; but this did not satisfy, although I opened the morning exercises of each day by reading a portion of Scripture, after which we repeated the Lord's Prayer in concert. By looking over my Bible, or rather my mother's (for mine happened to be a large family Bible), I find marks distributed all through the Book of Proverbs and in the first four of the New Testament.

During the summer months I worked at the carpenter trade; still that unknown, dissatisfied longing was with me.

While working at this trade, it was my good fortune to meet a certain party whom I particularly noticed had something, or was the possessor of something, that I did not have. I did not then know what it was (or is), but it was my ideal of a true Christian. I said to myself, if there is a way to find out this unknown something, or hidden treasure, I will find it.

So I went to work. I pulled down from the shelves all books that were written on politeness, manners, culture and dress. The more I read, the more I was confused. The more I "polited," the more I "mannered," the more I cultured, and the more I dressed, the further did I get away from the mark. These things proved to be only foolishness, vanity and vexation of spirit.

I then had a narrow conception of the beautiful thoughts which Paul expressed in these words: "Charity [the spirit of love] suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up,

"Doth not behave itself unseemly, seeketh not her own [but seeketh those which have and are straying, or, leaving the ninety and nine, goeth after the one which maketh the round number], is not easily provoked, **thinketh no evil**;

"Rejoiceth not in iniquity, but rejoiceth in the truth."

I next took up the study of phrenology, chiromancy, physiognomy and astrology. These studies gave me

more satisfaction than the ones before. In the study of phrenology, I happened to stumble over these lines:

"Man, know thyself; presume not God to scan,
For the proper study of mankind is man."

This made me feel a little better. And, repeating these words several times, "Man, know thyself," I thought—yes, dear brother, that is what I am after, but I know not where to look, or what part of myself I am to know.

Some of you may say, "I would not speak this way of myself—confessing and showing my ignorance." But let me say right here, whosoever is so minded, is cultivating the evil spirit in this matter, and need not to expect to receive more truth and understanding while in this state of mind.

I write not these things for myself, or to show how ignorant I was; but if, by so doing, I can inspire a new hope and gain some poor wanderer, I will do it, regardless of myself and what others may think contrary or say of me.

The apostle Paul speaks of this when he said, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more."

The apostle James speaks of it in this way, "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

Whenever each Sabbath day came (I use the word Sabbath instead of Sunday, because I find it written as Sabbath wherever Jesus made mention of this day), I would go to church and listen to the sermon. Some

days I would go home feeling quite happy, believing I was on the right road; and probably the next Sabbath I would hear something that would cause me to ask the same question that was asked nearly nineteen centuries ago, "Who then can be saved?"

During this time, while I was searching for this "something" and trying to know myself (for the hardest person to get acquainted with is yourself), I became particularly interested in my little baby nephew, who since has fallen asleep.

Wilbert at this time was about ten months old. He was a very peculiar child (so are all of God's chosen people), unlike most children. He very seldom cried, no matter what happened. He had a sweet smile for every one. He was so sensible and so old-fashioned for his age, that no one could escape noticing it.

If his little sister (older than he) would get into some mischief, and "Doody" (as she called him) would see it, he would look at her with an expression of sadness and say, "Ah! a-k a-k!" and then would look at his mother.

At this time a thought came to me which brought with it the recollection of these words, "Ye must become humble as little children," which caused me to say to Wilbert's mother, "I see in him an innocent purity which must be a part of the make-up of the holy child Jesus."

The life of this little child, and of that person whom I met, contrasted, compared and blended together, gave me a better clew to what I was after than all my studies. But I give the greater credit to this little, humble, pure, innocent child, Wilbert. This is

why I have placed his photograph at the beginning of this work, instead of my own, as is customary—for he is worthy.

His little life was as a "lamp unto my feet and a light unto my path," in finding that peace which passeth all understanding. This same incident also fulfills, in one sense of the word, this saying, "And a little child shall lead them."

I tried to quench my thirst with water that causes thirst again; that is, the writings and teachings and commandments and doctrines of men: had I turned and searched the epistles of Jesus and the apostles, I would have found what I was after; but, thanks be to the Father, Son and Holy Ghost that I observed and read some of it from the living epistles of the ones I have mentioned.

My great hindrance was this: I did not know that I was not yet born of the Spirit. I thought I had all that was coming to me in this life. Had I been a worldly tramp, it would not have been so hard for me to detect what I really was after or needed. But when I began to realize my unworthiness, my high-floating sinfulness, my certainty and great need of a Saviour, and how far I was from the mark—I, with great agony of mind and heart, fell to the floor and prayed as did the poor publican, "God be merciful to me a sinner." Then the light began to come, more and more, until one day it was so powerful, or in such a measure, that I had a similar experience of which Paul speaks, "I knew not whether I was in the body or out."

I heard and saw with the ear and eye of my soul as never before even dreamed of. I have heard the sweetest

strains of music and of love that ever man heard, or that I have ever heard tell of in this generation. I felt and saw, as it were, angels hovering round about me, singing these heavenly strains of music full of peace and love. What could I do? I could do nothing but weep for joy.

No wonder Paul said, "Eye hath not seen, nor hath ear heard, neither hath it entered into the heart of man, what God hath prepared for them that love him," when a person can get such a wonderful foretaste of it even in this life.

Those in the rear pews noticed my strangeness of action; but they did not understand this peculiar weeping of mine. I know not how I handled myself in the sight of others, but heard afterward that they thought I was weeping over some departed friend; but there was no departed one in this case: it was a new-born friend.

I knew then what Jesus meant when he said in words something like these, "There shall be more joy in heaven over one sinner that repenteth, than ninety and nine just persons." Also these words, "Believe on the Lord Jesus Christ, and thou shalt be saved."

Whosoever is born of the Spirit, knows it, and there is no guesswork about it: neither does he need to wait until he dies, to know whether his name is written in the Lamb's book of life. Now is the time! **Now** is the day of salvation!

"And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues;

"They shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover."

To be born of the Spirit is on this wise: No doubt all of you have fallen in love with some one of the opposite sex, at one time or another. What were your thoughts one toward another? Were they of malice, envy, hatred, etc., or were they of love, peace, joy, longsuffering, kindness, gentleness, and doing everything that you thought would please the other?

Also, did you have the thoughts of murdering, robbing, beating and despitefully treating the parents or family of whom your lover or loved one was, or is, a member thereof? No; if there is any true love on your part, you would and will not.

Well, such is the case to be born of the Spirit. You fall into such a deep love with Jesus that you will freely and gladly do the good I have mentioned. But this falling in love is of such a high order that there are no spats or quarrels. You receive such a measure of peace and happiness as no earthly lover can give. His peace and love passeth all understanding. I can not describe it; but I am trying to.

Now, remember, Jesus also has and comes from a large family called the nations of the earth; and he would not have you to harm any of his parents or brothers and sisters. Therefore, dear parents and brothers and sisters, I pray thee, fall first in love with Jesus, and you will find you will have plenty of love left for your earthly partner. If he or she is not satisfied to be "second best" in this matter, he or she is not worthy of you.

If you think you can go through life's journey without this second love or helpmeet, you have the privilege to do so. But if you can not, and try to do so, and thereby commit adultery, you are a thousand times better off to marry. For Paul says, "It is better to marry than to burn."

He who says, "There is no God, no Saviour, no Holy Spirit, and no glorious hereafter," is a liar, and the truth is not in him. But this also will I say, A great many are soaring and carrying themselves too high; that is, too proud. Therefore many, many, m-a-n-y, miss this glorious gift of God.

Too many are soaring too low—bumping against every fleshy stump, fence, bramble-bush, hornet's nest, gambling-den, and every snag to which sin is heir. And whatsoever little vitality and body is left, this is also finished or wasted in all manner of excessive drinks.

Oh, go learn what that meaneth, "I am meek and lowly in heart: and ye shall find rest unto your souls." It means neither of the above ways of living. Oh, go learn what that meaneth, "Be ye of the same mind that was also in Christ Jesus." Oh, go learn what that meaneth, "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God."

Remember and know that the memory of the soul is perfect. Every good and evil deed that is done, is safely and accurately recorded in the soul. The memory is perfect; but our powers to recall are not perfect or the same; some are greater than others.

O sinner, take courage once more! Wake up! Cheer up! Look up! Stand up for Jesus! Think not that you are too bad, too corrupt, and that there is no hope for you! For just such as you and me, male and female, Jesus came to save.

Come, allow Him to introduce you to his twin brother, the Comforter. Oh, get acquainted with him! that the apostle need no longer say of us Gentiles or Jews, "Ye stiffnecked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye."

You need not build high towers or get long ladders to get up to where the Spirit, the Comforter, is, in order to speak to him. Neither do you need to put on all kinds of airs, and twist your mouth into all shapes while you speak; making others believe that you are so good that even butter or sugar would not melt in your mouth.

Neither need nor can you be of a dry, long, sour face, the whole livelong day. How can the Spirit of love dwell in such a temple? These are a few of the things which cause the doors to be closed and securely latched, always when the Comforter is on the outside, wishing to get in. "Behold, I stand at the door, and knock: if any man hear my voice, **and open the door**, I will come in to him, and will sup with him, and he with me."

God has created within us a cosy little dwelling-place for the Comforter; if we only would not close the door on him, whenever he does want to move in. Therefore, let your tenant, the Comforter, the Spirit, come in: and here is how he pays his rent, "Though

your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Let me tell you, if you are born of the Spirit, you are the most common and happiest person on earth—even if you have not a cent of money. But here is the great bank check for this life and hereafter; notice how it reads: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

THE WOMEN

will be as happy in their calicoes and gingham as in their silks and satins. You will feel and be just as happy and content in the kitchen as in the parlor. You will be just as happy to be "Biddy" as you will to be "bossy."

You will be just as happy with a silver ring, or **no** ring, as with your gold and flashy diamonds.

You will be just as happy fingering the washboard, as you will be fingering the piano.

As this book is written for all classes, will say, Some of you will live exceedingly far more happy with one husband than with a half-dozen.

Not one of you, if you are born of the Spirit, will spend almost all of your husband's wages for style on yourself, and leave your husband and children and table go almost bare.

Not one of you will greet or meet your husband at the door with a fiery tongue and a broomstick or poker, when he comes home from his daily toil.

Not one of you will do anything that you are afraid or ashamed to let your husband know. There will be no corrupt secrets.

If your husband is born of the Spirit, you need not be afraid of him coming home drunk, even though he does use it in the way and manner in which Jesus and his disciples used it.

For both sexes—"To-day, if ye would hear his voice, harden not your hearts." "Ye shall know the truth, and the truth shall make you free." It is not lies that make you free; but it is the truth.

Here is where the "devil" will make a loud howl, before he is cast out.

I shall quote the sayings which Jesus himself proclaimed freely and publicly to the world, and also those of the apostles. But before I give these sayings, I will first give these words again which you read in the first chapter of this book. (The truth of all matters will come out, even if it does take centuries of time; but it is coming, and always will come, until the Lord's Prayer is fulfilled.)

Jesus wants us to know the whole truth, not only one-fourth of it or a smatter of it; such will never make you free. Therefore read the New Testament yourself. I am not going to tell you where you will find the following passages of Scripture. For it is my heart's desire that you will read a little every day until you find them all. Stay not forever away back in the wilderness of Moab, among the Moabites and mosquito-bites! I speak both to the Jews and Gentiles. For the Lord wants all to leave Kadesh-barnea, and cross the brook Zered and enter into the New

Covenant, and become acquainted with the apostles. Oh, go read, learn and live!

"He that hath ears to hear, let him hear."

"For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil."

This pure, innocent man, whose meat was locust and wild honey, did not suit the people; so Jesus came altogether in a different way:

"The Son of man is come eating and drinking; and **ye say**, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners!"

I am sorry to say that even in this advanced and adulterous generation, if a man wants to live the life and follow closely in the footsteps of his Master, and drink in the manner he did, the same is said of him as it was of Jesus, and especially by the blind guides of all generations.

All truth is good for the soul, and defiles not any man. Neither can nor will the whole world be drawn to Christ **until the whole truth is presented to the world**, and the whole truth lived by those who present it.

"He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me."

"Ye blind guides! which strain at a gnat, and swallow a camel."

"Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme:

"But he that shall blaspheme against the Holy

Ghost hath never forgiveness, but is in danger of eternal damnation; [Beware! beware! and why?]

"Because **they** said, He hath an **unclean** spirit."

"And when he had called all the people unto him, he said unto them, Hearken unto me, **every one of you**, and understand:

"There is nothing from without a man that, entering into him, can defile him: but the things which come out of him, those are they that defile the man.

"If any man have ears to hear, let him hear.

"And when he was entered into the house from the people, his disciples asked him concerning the parable.

"And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;

"Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

"And he said, That which cometh out of the man, that defileth the man.

"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornication, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

"All these evil things come from within, and defile the man."

Oh, go learn what that meaneth, "Ye must be born again."

"I know, and am persuaded by the Lord Jesus, that there is **nothing** unclean of itself: but to him that

esteemeth anything to be unclean, to him it is unclean."

"And be not drunk with wine, wherein is **excess**; but be filled with the Spirit."

Ye blind guides, which strain at a glass of wine, and can freely swallow all things which lead to leprosy! Know ye not that human nature is on this wise, the more you withhold anything, the more precious it becomes in their sight, and the more will they be after it? Let them have the measure that the **Lord allows**, and they will not crave for it. Hear these words:

"Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

"Hath not the potter power over the clay of the same lump to make one vessel unto honour and another unto dishonour?"

"Now the Spirit speaketh expressly, **that in the latter times** some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils: speaking lies in hypocrisy; having their conscience seared with a hot iron;

"Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which **believe** and **know the truth**.

"For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer.

"Unto the **pure** all things are pure: but unto them that are defiled and unbelieving is **nothing** pure; but even their mind and conscience is defiled.

"They profess that they **know** God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate."

"And these signs shall follow them that believe in my name shall they cast out devils; they shall speak with new tongues;

"They shall take up serpents; and if they drink **any** deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

The blind guide says, "Let the Rechabites teach us." I say, Let the Lord Jesus Christ teach us!! Can the Rechabites save us?? "Shall not the Judge of all the earth do right?"

The blind guide may also say as I did at one time, "Yes, but the wine that Jesus made and drank **was** unfermented. It did not have time to ferment."

This seems true to the rock-powdered belief; but what about the bread with which Jesus fed the five thousand? Did it have time to raise, or even to bake?

"Yes, but Jesus had a foundation to begin with; he took the five loaves and gave thanks, and brake the bread and blessed it: and as he did so, the amount increased."

Well, did he not likewise have the water-pots filled to the brim to begin with? And he blessed the water, and changed it into **better** wine than that which they had in the beginning of the marriage feast.

“And when they [the apostles] wanted wine, the mother of Jesus said unto him, They have no wine.”

Oh, what ignorance and blindness personified! Jesus does not want us to be ignorant in these things, or in anything. Listen as to what he has to say further on this subject. But before I give **His** words, it will be well to say that in olden times it seems as if they made their bottles out of leather, or some material that would only last or be safe for one year. Yet, if the wine which Jesus drank and spake of, were of the unfermented kind only, he would not have had need to mention these words:

“And no man putteth new wine into old bottles; else the new wine will burst the bottles and be spilled, and the bottles shall perish. [What is the cause?]

“But new wine must be put into new bottles; and both are preserved.”

The spiritual meaning of these lines can be made very plain with a few words of prayer from David, “Create, O God, a ‘new’ heart [the new bottle] and a right spirit [the right kind of wine] within me.” (But the temporal meaning is just what it says.)

“No man also having drunk old wine straightway desireth new: for he saith, The **old** is better.” (Yea, the wine, “I **am**,” of which Abraham drank, is old, yet new, or the right kind.)

The blind guide also speaks on this wise, “Taste not; touch not; handle not;” and then he stops short, as if some one had hit him.

What **is it** that we shall not touch, taste or handle? Listen, and you shall hear the whole thought or utterance; and I shall not stop on a semicolon:

"Touch not; taste not; handle not;

"Which all are to perish with the using; **after the commandments and doctrines of men.**

"Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh."

The apostle Paul wrote to the young minister, Timothy, these words:

"Lay hands suddenly on **no** man, neither be partaker of other men's sins: keep thyself pure.

"Drink no longer water, but use a **little** wine for thy stomach's sake and thine often infirmities."

Paul has also written these lines to his son Timothy:

"Neither give heed to fables and endless genealogies, which minister **questions**, rather than **godly edifying**—which is in faith; so do.

"Now the end of the commandment is love out of a pure heart, and of a good conscience, and of faith unfeigned:

"From which some having swerved, have turned aside unto vain jangling;

"Desiring to be teachers of the law; understanding **neither** what they **say**, nor whereof they affirm.

"But we know that the law is good, if a man use it lawfully;

"Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

"**For** whoremongers, for them that defile themselves **with** mankind, for menstealers, for liars, for perjured

persons, and if there be any other thing that is contrary to sound doctrine;

“According to the glorious gospel of the blessed God, which was committed to my trust. (What person is there that the above “boot,” or “shoe,” or “slipper” does not fit?)

In conclusion on these things, I will give you the same advice which I have taken for myself. Oh, how easy or **devilish** it is to cast the blame on **others**, or on **this** or **that**—when, all the while, the true foundation of this corruption is who? Why, the devil—our Satanic heart and mind! This is the first, great and only cause! Stop! Halt! Admit and take upon yourself your share of the blame of every sin that is due:—I am not speaking to your neighbor just now, but to **you**! Get your heart and mind right with your Creator and Redeemer, and you will then know **who** and **what** to blame **first**!!

“For the earth is the Lord’s, and the fullness thereof.”

“Be ye temperate in all things. Let not him that eateth and drinketh, despise him that eateth and drinketh not; and let not him which eateth and drinketh not, judge him that eateth and drinketh. Therefore if ye eat or drink, or whatsoever ye do, do it all to the glory of God.

“Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days:

“Which are a **shadow of things to come**; but the body is of Christ.”

Turning our attention again to the happiness of spiritual women, will say, not one of you will be idlers, tattlers, talebearers, or creating "Three black crow" stories about your neighbors or busybodies in others' affairs! But you will be chaste; keepers and lovers of home; tending to your own duties; working with your own hands instead of the mouth; helping "Biddy" to bear the burdens.

But the saddest and most corrupt wickedness in "high places" is this—Not one of you, if born of the Spirit, who has given birth to a child, will be so corrupt in heart as to do away with its dear little life, or allow it to be artificially nursed with a bottle by a nurse, when the great, loving, all-wise God has provided and given you healthy paps for it to suck!!

Oh, what a shame, a sin-cursed shame, to allow such a little one, whom Jesus took up in his arms and blessed, to fall into everybody's hands, and allow it to grow up not knowing in reality who its mother is.

What would become of this world if all mothers would do such things? Know ye not that the good, motherly training of a child is the greatest riches that **you** can bestow upon it? Blessed and happy is the child whose parents are born of the same mind that was also in Christ Jesus.

Did you happen to hear some one say, "Blessed are the paps that never gave suck"? And probably some one else tried to fulfill this portion of Scripture, and, to be right up to date and in style, you thought you would try the experiment before looking it up, to **see** what the Lord says about it. Did you?

For fear you should not find it, mother, I will give

it in the exact words, and show you how far you are from the mark:

"For, behold, the days are coming in which **they** shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck." (Remember, this is only what the Lord said **they shall** say.)

Oh, where is thy virginity? You must be barren; thy womb must not be disturbed, nor bear "one month, two months," or the full time: and then only is the above **saying** fulfilled, or carried out.

But listen as to what the Lord has to say further on this same subject: "Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us."

"For if they do these things in a green tree, what shall be done in the dry?"

It will be well for the young ladies to understand the things that are mentioned in this work; yea, all mankind as well. There are a few words in store for you,

YOUNG WOMEN.

Not one of you, if born of the Spirit, will appear to be a charming angel in the presence of your beau, and a cross, cranky, fretting, pouting babe when he is absent.

Neither will you keep company with one hundred and one, and choose the worst; nor will you allow your sacred parlor to become a Babylonian palace.

Neither will you powder and paint, and paint and powder. For then you will remember that the same

Spirit which paints and powders the roses, and gives beauty and symmetry to the lilies, will also cause a glow to come upon your cheeks and lips, and cause your heart to throw off a lasting fragrance that is sweeter than all the roses, and will attract a thousand times more than all your paints and powders; and that other abomination in the sight of God—the love of misery—the life-crusher—the **corset**.

You need not be afraid to be caught in a rain or dread the warmth of a sultry day: God's paints do not wash off.

Neither will you be jealous and envious over your neighbor-sister, and say, "She is not half as good-looking, not half as rich, not half as educated, not half as gracefully shaped, not half the finery, not half the jewelry, not half the musician, not half the head of hair, not half the doll-spanned waist, and not half her own teeth;" yet, with that "half-half" that she has in your sight, she can outshine you in the hearts of others; because she has imbibed the Spirit of love and faith, and trusts it to do the rest. So, also, must and will you. For where there is perfect love, there is great confidence, and no need of jealousy; because the faith, hope and love powers make the confidence and trust so strong that envy and jealousy are cast out.

Not one of you will say to "John," nor will he say, "I have this much, that much, or a large fortune coming to me when we are married;" after which these things prove to be air castles.

Not one of you will say, "John here, John there, dear Johnny everywhere;" and, patting him on the head, say, "Come, Johnny, be my little poodle! Come,

let me tie this ribbon around your dear little neck, that I may fasten this beautiful silk cord to it." No, not any more; but you will say, "John, as thou wilt, or as we will;" and both pull together.

Jesus said, "I came not to destroy the law and the prophets; but to fulfill" (to complete it).

The following law is one which was taken by the Spirit of the apostles, and seasoned and salted the New Testament as well as the prophets did the Old; that no one, with all other methods and devilish devices, can corrupt or spoil it.

Neither can you expect to prosper and live happy, contrary to it. You may as well try to exchange places with the moon as try to prosper and live a happy, contented life contrary to the law and will of God. Yet how many are trying to do this very thing.

Gen. iii. 16: "Unto the woman he said, I will greatly multiply thy sorrow, and thy conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

New Testament: "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." (Doth not nature teach us so?)

If you are born of the Spirit, you will present or place your "goods" on the market—not your valuables, but your heart—with all sincerity and honesty, hiding nothing: and if "John" does not love you as much if he finds you in your calicoes, and perhaps doughy or stove-polished hands, remember he is not worthy of you. Yea, cursed is that villain whose only

object is to deceive!! using his slippery tongue in all schemes and methods upon the pure and innocent one; not to win her heart for life, **but her body for a season.** O villain! miserable wretch! in common or finest apparel, if you have no better object in life **than** the satisfying of thine adulterous appetite, go stay with thy kind, and let the innocent alone! But I would rather that ye **turn and live.**

I pity those young women who know nothing of the kitchen and its duties; who expect to get married and feed their husband on music, or on the sounds of a typewriting machine, or some other of the accomplishments: providing they can not afford to hire a "Biddy." Even in such a case, where they can afford to hire, I pity both; for "Biddy" may be imposed upon and leave on short notice. And it is good for their future welfare that "Biddy" does such things at times; it causes them to step down a round or two, from the ladder of **pride**, and it impresses more firmly on the heart the value and appreciation of "Biddy's" service.

Therefore, young lady, see that your beau has a knowledge of the Christ idea, and has read and studied the New Testament from Matthew to Revelation, also that he is living up to it; but forget not that ye do likewise. Then marriage will not be one-tenth the lottery that people think it is, or that it seems to be now.

If you or he should happen to get proud or "stuck up" over reading it, remember you are imbibing the "stumbling-stone" spirit. Stop! you are on the wrong

road! Turn back and begin again, and look closely for the "meek and lowly" road.

EVERY MAN

that is born of the Spirit will be just as happy and comfortable in his jeans and jackets as in his broad-cloth or worsteds. You will be as happy in the workshop as at the horse-race.

You will be a great deal happier at home with your wife or family in the evenings, than at some supposed lodge, which happens to be, at times, either at a gambling-den, or to lounge about at the saloon waiting on some one for free drinks, or at the house of Babylon—getting, unexpectedly, a "hot drink."

If born of the Spirit, you will know that all money made by gambling, in its broadest sense, can not stay with you, or do you any good; but it shall go at one time or another, before you close your eyes; and for some poor fellows, it even caused them to close their eyes in the same corrupt way and time that it was gained.

You will be just as happy to be the "cub" as the overseer.

You will be just as happy to be paddy or laborer, and with a great deal more honor, than to be a "slave" driver.

You will not say, "Get to work! ye sons—" using all damning expressions; but you will remember then that they are your brothers, having souls, hearts and feeling just the same as you have for yourself. Treat them as brothers, and you will get twice the amount

of work out of them; that is, you will not have one-fourth the worry to get them to do the same amount of work.

"It is not by might, nor by power, but by the Spirit [of love], saith the Lord."

They will work just the same whether you stand over them with a long lash-whip, or tongue; or whether you have taken your bone and crawled under some remote rock or corner of the table to lie down and gnaw at it for a season.

You will be a great deal happier, and in a far more comfortable position, to embrace your own wife, than the wife of some other man.

If you are born of the Spirit, the love for your own wife will grow sweeter each year from the day of your marriage, instead of the reverse; providing she also is born of the Spirit: which does away with what is called "passion love," or "calves' love," and all manner of corruption.

Neither will you be too lazy to provide for your wife and family; neither will you be ashamed to go and dig ditch, if there is no other honest way for you to make a living.

Why do we see so many who have stood so high above us and have fallen way down; such as would not even see or take time to look at what they have knocked down or trampled upon, even if it should happen to be "little" you or little me?

Jesus answers this question, and all questions: "Whosoever shall exalt himself, shall be abashed: and he that shall humble himself, shall be exalted." In other words: "He that entereth not by the door into

the sheepfold, but climbeth up some other way, the same is a thief and a robber."

Pride is like a torpedo; when both are cast down, they explode.

Well! well! kind husband, what seems to be the matter? Are you afraid to enter into your own house? Has your pet turned out to be a fierce, howling lion? Does your pet not give you any more contentment and peace? Oh, speak up, brother, what is the matter?

"I—I—I enjoy a drink of wine once in awhile, yet I do not like to go to the saloon every time I want a drink, especially when the drug store is much nearer; and because I meet so many of my brother workmen at the saloon, and they all want me to take a sup with them, and you know I can not do that without getting too much. Neither do I want to refuse some and not others, for this makes bad feelings. So to-day I thought of a better plan; I bought a bottle and brought it home into the house, and then I could take my sup and put the rest away; and thereby rid myself of taking too much and making enemies."

Well! but what is wrong now?

"When we were single, I never told 'Dinah' that I loved my drink once in awhile."

Why didn't you? You should have told her everything that you intended to do, and all about your customs and habits. You should have built upon the true Rock and not on rock-powder in these important things. You should have told her the whole truth, hiding nothing; and then you would now be free from

all explosions. And if she did not love you the more for telling her the truth, she was not worthy of you.

"Yes, but she used to talk so much about temperance and total abstinence; and I loved her too much to tell her that I sometimes took a drink."

No, you did not love her half enough, or you would have told her the truth! Remember Paul says, "Perfect love casteth out all fear." So your love could not have been perfect!

"Well, see, this is how she would work things. She told me a parable like this: Once two men went out to a certain place one night; one drank ten glasses and he got drunk; the other man only drank one glass—"

"Wait, before you go any further! Why did you not tell her, 'That's me!' and then you would have broken the ice: and if she would not listen to what you say, you should have told her to whisper such things into another's ears!"

"I was going to say something, but she cornered me."

"How did she corner you?"

"She told me that the man that drank one glass was one-tenth drunk."

"Why didn't you tell her that was the very same thing that the blind guides accused Christ Jesus of? Yea, and many of his true followers?"

"Because I never read any (or but few) of Christ's laws; and did not know how handy they come in sometimes."

"Well, tell her to beware: for she knows not where the trouble lies, nor what she is saying, or how she is

liable to damn her own soul! She is not only making out that Jesus Christ and his apostles were one-tenth drunk, but she is liable to commit that unpardonable sin—speaking a word against the Holy Ghost; because, by so doing, she is trying to make out that you and Jesus are of an **unclean** spirit. Simply because our dear Lord, at times, humiliated himself so low as to wash feet, eat dinner with “low-classed sinners” and that with unwashed hands; and would occasionally take a drink!! Oh, search the Scriptures, and know the truth!!”

Yea, how many get drunk in the sight of God, and know it not! Yea, how many get drunk by eating too much ice-cream, or pie, oysters, candy and turkey, or by indulgence in idleness, adultery, and a host of other things from which they will not recover as soon, and with worse effects than he who should happen to get his drunkenness by liquor. Yet all the others are overlooked by the blind guides, even if they are laid up for a week or a month; but let me tell you that these are not overlooked in the sight of the Lord.

“Be ye temperate in all things,” is the scales upon which we may be weighed; and the tipping of this scale would certainly be surprising if certain ones were weighed.

Therefore, kind, yet blind, husband, take your basket full of groceries and that bottle of wine which you also have in your basket, and go into your own house, or lions’ den, or powder-house, and place your bottle in the cupboard and act the coward or hypocrite no longer. Place not the bottle on the shelf when “Dinah” has her back turned, or when she is out or

upstairs; but do it in her presence. If she wants to make a rush for the bottle, tell her not to be in a hurry, there will be some left for her. If she makes an attempt to throw the bottle out, ask her to show you in black and white, out of the "latest laws" that are handed down to us by Jesus Christ and the apostles, where she finds her authority to do so.

Do **not** strike her, no, not even with thy little finger, no matter what she does to you! For remember this period of life is where some of the rock-powder touches fire, or what can be truly called the "cleaning up of the threshing-floor," or the trial end of this life's harvest of corrupt reaping; and there naturally arises a lot of dust and smoke with it. But when this is over, the good grain is turned into flour, and from flour to bread, and from bread to life; and the whole world seems a new place and every one happy.

This separation of the seeds, or the discrimination of the real foundation, should be done during the period of courtship; and all this unnecessary trouble would not need to be undergone now.

But how is courtship carried on to-day? Many feed each other on **lies**; and after they wake up to the realities of life, they find out that they do not know each other at all. Some see and feel that they are so far from home (the mark) that they want a divorce. This thing of lying is the worst drunkenness there is; and its "whisky" is certainly rotten!

This is why some get along so well and others do not; and it is all on account of knowing and not knowing each other and the Lord before marriage.

“Therefore, be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap.”

“Ye shall know the truth, and the truth shall make you free.”

Therefore, ye husbands, take your little “bunnies” or bottles from their hiding-places; take them from out the grape-arbor, from out the buggy shed, from out the hole in the stone wall, from out the coal-house, from out the gas-meter cover, from out behind the back door, from out beneath thy porch or thy neighbor’s porch, from out thy neighbor’s cellar, and put them in thine own cellar or on thine own shelf.

Oh, realize and know that the Lord our God knoweth and seeth all things, and why should you try to hide it from little brother man?

Oh, be a man! Be no longer a hypocrite or a “snake in the grass,” but be Christ’s man! If you are ashamed of your bottle, then it is a sin for you to use it. Give it up!

Fear not what man says of you; that is not what hurts you: it is what you do yourself. But reverence the Son of man, who has not only charge of the body, but of the soul as well.

How much more pleasant it seems to go with the crowd or the supposed majority; but remember the **Lord and one** are a majority.

YOUNG MEN.

What more need I say? I have given you information and direction that will bring you peace and happiness immeasurable, if you will only live the truth, love the truth, know the truth and do the truth.

Trust the kingdom of God that is within you. How can you expect your talent to gain another talent, if you keep it wrapped up in a napkin all your life?

'Tis no disgrace to run
And meet the Lord, I see;
'Twas Peter who first begun
To step out on the sea.

Though deeply you should sink
Beneath the waves of sin,
Forget not hope, and think—
The Hand's not near you then.

He who never, never climbs,
Has no need or fear to fall;
But when the trumpet chimes,
Has greater fear than all.

Let the powers of this kingdom come forth! Learn to have faith in it and rely upon it; but be careful that the "puffy and fleshy" mind does not jump in ahead and blockade the way.

Learn to walk by faith, and not so much by sight; and then you also can be able, always, to see the Son in and back of all the clouds and dreary weather.

Be not like the "blind guides" of which Jesus spake, who have no faith in the kingdom that is within them; and who do not like to see you having faith in your God-given powers.

Oh, why did Jesus ask this question, "When the Son of man cometh, shall he find faith on the earth?"?

Yes, there are a few names even in Sardis, and a few here and a few there, which have not defiled their garments: and they shall walk with the Lord in white, for they are worthy.

Oh, throw off this adulterous garment of the heart, and be clothed with the wedding garment; for the bridegroom may come to-morrow!

When the Son of man was on earth, he said to the people, "O ye of little faith!" What will he say when he cometh the second time? Will he say, "O ye of great faith!" or, "O ye of infinitesimal faith!"?

From all appearances, it is the latter; for many have not even faith in what they eat or drink, trust not even the kingdom within; how can you expect them to trust and have faith in God? Such say, "I can not eat this or that; and if I drink only a glass of water before going to bed, I can not sleep. It lies too heavy on my stomach. I dare not drink any buttermilk, for fear of the acid affecting my intestines. I dare not eat any onions for fear of the alcohol that may be in them, which may not agree with me, or might make me drunk."

In plain words, know ye not that Jesus came to reveal to us that the Christ in Jesus and the Christ in us is the same; only in this degree—"I am the **Vine**, ye are the branches."

Young man, if you are born of the Spirit, you will no longer crow over the fact that you never tasted any drink; but when you are asked, "Did you ever take a drink of adultery?" say, "Oh, yes, lots of times!" Let me tell you, you are a thousand times worse off in the sight of God than the man who will openly take his drink at the bar, and then go attend to his own business and will not commit adultery. Yet the adulterous man is everything in the sight

of the blind guides, and Christ's man is looked upon and counted as nothing!

This conversation or incident happened only two days before it was related to me; and it happened with just such young men as I have described.

Before we do any **crowing**, let us first examine ourselves to see if we have anything to crow about; and then he that is without sin, let him cast the first stone.

Young man, think not, because you have good and respectable parents, that you can walk through this life on their reputation! You must build a reputation for yourself. Think not, because your parents hold high places in this world, that you can do just what you please and it will all be overlooked!

Think not that you can pull the veil over the eyes of the public, by saying you have the "walking typhoid fever," when in reality you are stumbling around drunk with adultery. Say not that you must go to the far East or to the far West to keep your hair from falling out all over the head and face, and call it "consumption"!

Call not upon a pure, innocent young lady to be your happy wife, to have her afterward find out, to her sorrow, agony and horrid surprise, that her entire system has become polluted and diseased by your leprous blood.

Such hypocrisy, such lasciviousness, such corrupt "whisky," shall no longer reign supreme! The whole medical profession is becoming so disgusted with the curing of such cases, in which avoidable, sin-cursed disease is brought upon the innocent offspring as well

as the parents themselves, that in the near future there will be a law passed that will demand purity of body before marriage is granted!

Young man, trust not in riches; for riches have wings, and are liable to fly away any minute. Have that fortune within you, that, if you lose one, you can go and build another.

In conclusion, will say that in this chapter you will find the solution for many a perplexing problem; but there are some more solutions to follow, which are left for discussion in the next chapter.

Allow the following beautiful words to be engraved upon your heart and mind: "**Be ye temperate in all things.**"

"Ye must be born again."

CHAPTER VI.

CHRISTIANITY AND CREEDS.

What is Christianity? Webster says, "Christianity is the religion taught by Jesus Christ." Christianity is the truth, faith, hope and love taught and lived by Jesus Christ, and all his true followers.

True Christianity is that homelike spirit or feeling, that feeling of peace and love, which almost every heart is longing and craving after: but many look in the opposite direction for it.

Christianity is activity, and not slothful laziness. Christianity is simplicity, and not formality. Christianity is the fulfilling of the law of love out of a pure heart.

"Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal.

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing.

"And though I bestow all my goods to feed the poor [for show], and though I give my body to be burned [wearing myself out by blowing my trumpet], and have not love, it profiteth me nothing."

I shall make some startling statements of truth in this chapter, therefore do not misunderstand as to what I say, neither get things twisted, nor make "three black crow" stories out of them. And if you wish to

speaking them to others, and are not able to state them so they will convey the correct meaning to others, please read them.

If we always prejudice ourselves, or harden our hearts to the truth, no one can help us or do anything for us. Such are making advancement only in one way—climbing upon a larger boulder of rock-powder. Whosoever is in such a condition is the most helpless, the most hopeless and the most miserable person living.

Simply to be a member of any church, a United or plain Presbyterian, a Methodist or a Lutheran, a Baptist or a Roman Catholic, or any other creed or sect—to be simply a member thereof is, to me, as nothing; but to be a true follower of the Lord Jesus Christ, and born of the Spirit, this, to **me**, is **everything!**

If any of you do not understand what I wish to make plain in the above statement, let me beg of you not to think that I am speaking a word against the churches. Oh, no, I would rather, yea, a thousand times rather, say, God bless all the churches, anywhere and everywhere.

It is to the roots of the commandments and doctrines of men that Jesus wishes the ax of truth to be applied, and **not** against the Holy Spirit and his Bride.

All I am after is the truth, and will point out to you some of the rock-powder. I shall speak the truth as it has been revealed to me. I can do no more, no less; and the truth or spirit in this chapter is this—to illustrate, will say, Let two brethren be standing

on some spot; one is what you call a Roman Catholic and the other you call a Protestant. I can walk up to these, my brothers, and throw my arms about their necks and freely say, God bless you both; and then, turning to the one and then to the other, greeting them with a hearty handshake or, if need be, a holy kiss. (Not a Judas Iscariot kiss!)

This, dear reader, is my understanding of the Spirit in this part of life's duty, or to be born of the same mind that was also in Christ Jesus.

Any Protestant minister who will preach from his pulpit, speaking words of condemnation against his brother who is a Roman Catholic, simply because he is of this belief, knoweth not what he saith. Likewise any Roman minister who will speak in like manner of his Protestant brother, doeth likewise, and both, in this one thing, know not the will of the Father and Son, but are a hindrance to Christ's cause in this direction; and such ignorant expressions, God only winks at.

He who is a minister of any denomination, and will proclaim from his pulpit with loud-mouthed exclamations that his creed is the only church, and that all the others are merely trash, knoweth not the Father, neither the Son, but is yet in his sins. He is a liar, and the truth is not in him. His heart is, as it were, closed up in an oyster shell, then wrapped up in a "selfish" napkin and gently and gracefully entwined with the vail of darkness; and he is yet in his black sins!

No wonder Jesus said, "I am the good shepherd: the good shepherd giveth his life for the sheep.

"And a stranger will they not follow, but will flee from him: for they know not the voice of strangers."

O brother, guard well thy tongue! Repent and receive the Holy Ghost. If you absolutely will not, then to you I say, Take your bone and crawl under the stove or table! You are a disgrace to stand behind that holy and sacred desk, and proclaim such blasphemies!

Did Jesus come to bring all manner of creedisms and "asms" and "spasms" into this world? What shall I say? Shall I say that this is true and shall forever continue, and thereby make out that the Comforter has lied to me? God forbid. Unity of faith is the New Covenant cry! And primitive discipleship is the fulfillment thereof.

Would not Paul have an awful time to make his epistles suit and fit into every church and creed of to-day? His Christ-doctrine which he handed to one church, had in it the same essence as that which he handed to all churches.

Paul, in all his letters, is putting forth the same essence, over and over again. His whole aim is to impress the thought that every one must strive to be of the **same** mind that was also in Christ Jesus. Because strait is the gate and narrow is the way, we are not to infer that we should be narrow-minded. He who is narrow-minded, or he who expects to stay narrow-minded all his life, is in a doubtful position, of whom there is great doubt as to whether he will ever see or enter the strait gate and narrow way!

To be of the same mind that was also in Christ

Jesus, is the greatest, the broadest, and the only sublime mind there is.

If the apostle Paul were to visit the churches, what would he do and what would he say of his Corinthians, his Galatians, Philippians, Colossians, Romans and Thessalonians of to-day?

I shall illustrate as the truth has been revealed to me; illustrate the truth or Christ-idea to draw all creeds and sects nearer together, to become more and more of one mind, that we may reap the golden grain of the seed which the angels sowed when they sang, "Glory to God in the highest, peace on earth, good will to men."

But before this can be brought about in a fuller measure, there naturally must first take place the explosion of our rock-powdered beliefs.

Supposing Paul would step into one of his churches, for whom he has written these letters as well as for the people of long ago. He naturally would preach the gospel in the same plain way. He also would have a "song-book" with him that he could use in every church he visited. I shall merely name this "song-book" at present, but will speak of it later on.

Paul opens his "Trinity" song-book and announces to the congregation of the church in which he now is, saying, "Let us praise God by singing No. 177." And, probably to awaken the people, he begins to sing,

"Jesus, lover of my soul—"

The elders of the church make a rush at him, saying, "Hold on, Saint Paul! you know not where you're at! Don't you know you are in the wrong

church? Don't you know we are strict United Presbyterians? Don't you know our church doctrines forbid us to sing such songs here in this holy place, or in any other place? We can not sing those words, even though we do use the same tune in our Psalter! We simply can not sing that song, and if we did, we would all be liable to go to rock-powder!!"

Paul answers them by asking them to sing No. 897 in "Trinity," or No. 3 in their Psalter. He reads a portion to make sure of the right number this time:

"Why rage the heathens? and vain things
Why do the people mind?
The kings of earth do set themselves,
And princes are combined

"To plot against the Lord and his
Anointed, saying thus,
Let us asunder break their bands,
And cast their cords from us.'

"Sing, brethren! sing! sing with the heart and understanding, as well as with the lips!"

After the singing of these lines, Paul wishes to lead in prayer. As he is about to kneel, he beckons to the congregation to do likewise; but the elders and preacher are on deck, saying, "Saint Paul, this is out of order altogether! We are stiff, straight, stand-up U. P.'s! Times have changed since you were here!"

Paul answers: "Times have changed wonderfully; but the Lord hasn't. Come, you should kneel with me once at least during your services, that you may become more meek and lowly in heart."

"We kneel at home in our family worship when we are in our every-day attire, but we can not in these fleecy garbs!"

"Very well," said Paul. "Let us sing again in No. 93, or 255 in your Psalter:

"How often in the wilderness
Did they provoke his wrath,
How often grieve him, as they marched
Along their desert path!

"Yea, turning back, they tempt the Lord,
And boldly limits place
About the High and Holy One—
The God of Isr'el's race.'

"Sing, brethren! sing! sing with the heart and tuneful voice! Sing with the understanding, and rejoice! Sing, for ye are faithful in one thing—upholding the portion of David."

After the singing of these lines, Paul hands the pastor a notice to be announced to his congregation. Having yet many churches to visit, he kindly steps out.

After traveling a short distance, Paul steps into another church, and would begin the services with prayer. As he is about to do so, as in the first church, the deacons come to him and say: "This is out of order with our church doctrines! We are simply plain Presbyterians! no more, no less! We were going to include this meek and lowly method of prayer in our code of rules; but many of our fashionable ladies and gentlemen said, 'It spoils the clothes and presses them all out of shape'!"

"Very well," said Paul; "let us continue by singing a part of the fifty-first Psalm, No. 25 in 'Trinity' or 177 in the Psalter."

"We do not have those songs in our books, neither do we know the tune; but if we had the tune and the words, we would gladly and boldly set ourselves to sing them for you!"

Paul answered: "Behold, we shall find a way or make one, so that all can join in this song! Ye all know the tune 'Rock of Ages,' and I shall write the words in large letters on this blackboard chart:

"'Lord, to me compassion show,
As thy tender mercies flow;
In thy vast and boundless grace,
My transgressions all erase;
Wash me wholly from my sins,
Cleanse me from my guilty stains.

"'Lo! conceived was I in sin,
Born unholy and unclean;
Yet thou dost desire to find
Truth sincere within the mind,
And thou wilt within my heart
Wisdom unto me impart.'

"Sing, brethren! sing! sing with the spirit and understanding as well as with the lips."

After singing these beautiful lines, Paul says, "Sing again in No. 12 in 'Trinity,' or 583 'Gospel Hymns.'"

"What kind of a song-book have you, Saint Paul?"

"Since ye have not hardened your hearts or stopped your ears to my words, ye shall know after the singing of this number:

"What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer.

"Oh, what peace we often forfeit,
Oh, what needless pain we bear—
All because we do not carry
Everything to God in prayer."

"Sing, brethren! sing! sing with joy and gladness!
Sing, making sweet melody in your hearts to the
Lord."

After singing these lines, Paul told them a few things about his song-book, but said, "Come out into the green field east of the city on Thursday evening at six o'clock, where all shall gather together, and I shall speak with great plainness of speech, that all may understand."

Paul steps out of this church, and, crossing the street, goes into another.

He greets the pastor with these words: "Well, Bro. Martin, where did you find that gown? That looks like the very one I jerked off an old pagan priest on Mars Hill before I fell into the hands of the living God! What makes you wear that now? Who told you to wear such unnecessary things? Put it off! take it off!"

"We are Lutherans! This gown seems as if it is filled with the Spirit, and helps me to put forth a powerful sermon!"

"Oh, nonsense! Did David go to meet the great warrior and giant, Goliath, in the strength of Saul's armor suit? Did he not forsake this armor, put on

his humble shepherd clothes, go out in the strength of the Lord with weapons of simplicity, and conquer his enemy?"

Martin replied, "Truly, that is what he did, and that is why I put on my shepherd clothes!"

"Martin, I perceive you do not fully understand. Hearken! Had David's sheep been in the same field where he conquered the enemy, would the sheep have known David only by his voice, or by both his voice and natural clothes?"

"Oh, I see!" said Martin, and began to unfasten his "Saul-armor."

"Was David the shepherd of his flock only one day in the week, or seven days? Likewise, are you the shepherd of this flock only one day and only one hour of that day, or seven days of the week and full time?"

"Seven!" was the reply, and the rock-powdered gown dropped and exploded.

"Doth not thine own little lambs shy at this stranger; which maketh thee to seem such; and when they hear thy voice, look they not around in every direction to see where thou art, even if thou art standing still, in front or in the midst of them? A stranger will they not follow! Doth not nature teach us so?"

"Whose sacred desk is that over there with the holy Book open and laid upon it? Have you an assistant who occupies that place?"

"I, Martin, occupy both! In this I give the introductory services, and in the other I preach the Word."

"What nonsense! Know ye not that a house divided against itself can not stand? Likewise, a pulpit desk divided against itself can not stand. Go, move these halves together and preach from behind one sacred desk; and the gates of hell shall not prevail against it (public opinion)! Why is it that you have this sacred desk divided and why did you wear that gown?"

"Well, I will tell you. Brother Grutzmun, the Roman, and I many years ago labored together. But we could not agree on many things, so we each went for ourselves, even as thou and Barnabas did, on account of taking with you Brother Mark. Yet in reality it was the will of God behind all these doings to spread the gospel more and more, or, as we say to-day, 'Opposition is the life of trade.'

"It is, therefore, because Brother Grutzmun wore a gown and had his desk divided, that I, being a co-worker with him, did likewise, and have not shaken off these things, even unto this day."

"God bless you, Martin, for this explanation of the truth. And for this I shall open thine understanding yet fuller.

"You have read where Simeon hath declared how God at first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophet; as it is written,

"'After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

“‘That the residue of men [the Jews and heathen] might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

“‘Known unto God are all his works, from the beginning of the world.’

“‘Martin, behold, the time is drawing nigh when the Jew shall dwell with the Gentile, and the Roman shall lie down with the Protestant; and all shall dwell together in one faith; and the holy child Jesus shall lead them.

“‘Come, now, let us sing a part of the 100th Psalm, No. 1 in ‘Trinity,’ and No. 1 in your book; if not, it should be. Tune, ‘Old Hundred’:

“‘All people that on earth do dwell,
Sing to the Lord with cheerful voice.
Him serve with mirth, his praise forth tell,
Come ye before him and rejoice.

“‘Know that the Lord is God indeed;
Without our aid he did us make:
We are his flock, he doth us feed,
And for his sheep he doth us take.’

“‘Sing, brethren! sing! Sing with the heart and cheerful voice! Sing with the understanding, and rejoice!

“‘Well, Brother Martin, I have no longer to stay; but, before I depart, come let us all kneel and repeat the Lord’s Prayer, or His prayer for us.’”

This did Martin and his flock as they had done in the past. Paul bids farewell and steps out.

Paul makes quite a long journey before he enters another church. He is somewhat surprised, and ex-

claims, "Never was it so seen, no, not in Israel! Behold, in this place they have moved the whole family to the pulpit!"

Paul is asked to take the man's place, but can not understand what the woman is going to do with the book she has on her desk.

He begins reading his first letter to the Corinthians, which he had written to the Corinthians of long ago. He began to read the latter half of the fourteenth chapter, and as he was reading a few moments, he was suddenly interrupted by the woman: "Hold on, Mr. Saint Paul! Know you not that thou art in a Christian Science church, and I am the Pastor Emeritus here? It is now my time to read awhile out of this text-book, and then comes your time again!"

Paul groaned in the spirit and answered, "As I have many churches to visit before I depart, come, let us kneel and pray!"

"We are Christian Scientists! We worship the Father in spirit and not down on the floor!"

Paul said: "Go, I pray thee, to thy brother Martin at your earliest convenience, and converse with him. Well, come then, and let us sing No. 98 in Trinity song-book, or 150 in your Hymnal."

"What kind of a song-book did you say you have? I thought we had the latest book out!" said the Emeritus.

"Ye shall know next Thursday evening!"

Paul is not a whit behind any of the apostles, or "Pastor Emerituses," and is ready to meet all things on all occasions. He first reads the words of this

number to draw out the love-cord that shall bind all together:

"Now is the time approaching,
By prophets long foretold,
When all shall dwell together,
One shepherd and one fold.

"Let all that now divides us
Remove and pass away,
Like shadows of the morning
Before the blaze of day."

"Sing, brethren! sing! Sing with the heart and understanding! Sing with the spirit, and let all that now divides us, remove and pass away!

"Before I depart, sing again a part of the thirty-seventh Psalm, No. 5 in 'Trinity' or 123 in the Psalter, and the same tune as No. 61 in your Hymnal."

Paul is answered by the Pastor Emeritus: "We don't sing Psalms any more! They are out of date with us, lack much of the instructive spirit, and are not as pretty as those handed down to us by our Virgin Mary Baker G. Eddy. We must abide strictly to her commandments and doctrines" (of men).

Paul answered: "Whosoever is ashamed of the following lines, of him also will the Son of man be ashamed. Also, if these words are not pretty and instructive, nothing is!

"For evil-doers fret thou not
Thyself unquietly;
Nor do thou envy bear to those
That work iniquity.

[Let the wheat and the fares grow up together until the harvest—the end of the world.]

" 'Delight thyself in God; he'll give
 Thy heart's desire to thee.
 Thy way to God commit, Him TRUST;
 It bring to pass shall he.'

"Sing, brethren! Sing with new joy and gladness!

"Sing once more the songs of old!
 Sing ALL songs of which we are told!

"Sing, for ye are 'Peters,' stepping out upon the waters to meet your Lord; but be careful that your women go not too far out and perish in the waves of God's will.

"Sing again in No. 35 in 'Trinity,' or No. 12 in Christian Science Hymnal:

" 'Lord, may thy truth upon the heart
 Now fall and dwell as heav'nly dew,
 And flowers of grace in freshness start
 Where once the weeds of error grew!
 " 'May pray'r now lift her sacred wings,
 Contented with that aim alone
 Which bears her to the King of kings,
 And rests her at His shelt'ring throne.' "

After the singing of these lines, Paul gave them the same notice as he did all others, and stepped out.

He walks down the street, and crosses over and enters another church. He greets the pastor with these words: "Well, Brother John the Baptist, how are you? I am glad to see that some of you still baptize in the same manner in which John of old baptized. But, remember this, Brother John, it does not matter so much as to the method of this water-birth, but **eternity** depends upon how you shall speak, conduct, explain and lead them to the Water of Life!

"Brother John, even these things are not enough. For you know that nature teaches us that we can lead a horse to water, but can not make him drink. But you can hitch him up, and warm and cheer him up, so that when you lead him to the water, he will gladly and willingly drink; or you can let him stand until he is ready to drink.

"Likewise, Brother John, you must first be filled with the Water of Life, so you can make it so warm and cheerful and interesting for thy flock that they will pull on the string that thou ledest them with, trying to get to the Fountain ahead of thee. And if thou becomest a 'castaway' unto thy flock, rejoice, and go seek another where they have not yet learned to pull on the string.

"I have not long to stay, but before I depart, please sing No. 2 in 'Trinity,' or No. 127 in 'Gospel Hymns,' second and third stanzas:

"Ye children of men attend to the word
So solemnly uttered by Jesus the Lord,
And let not this message to you be in vain,
"Ye must be born again, again."

"Oh, ye that would enter that glorious rest,
And sing with the ransom'd the song of the blest;
The life everlasting, if you would obtain,
"Ye must be born again, again."

"Sing, brethren! sing! sing that climax song!
Sing, oh, sing, I can not be with you long!
Sing, oh, sing, and let the Spirit join in!
Oh, sing this song over and over again."

After the singing, Paul said: "Brother John, please converse and receive and give instruction to thy

neighbor brothers. Announce this notice and fare ye well."

Paul travels a short distance, and comes to a place where he hears them singing, "Lead, Kindly Light." He steps in and takes his place, and asks Brother Jones to lead in prayer. This is done in the manner which Paul loved.

Next, he wishes to continue the services by singing No. 7 in "Trinity" or No. 11 in the Psalter.

"St. Paul, we are Methodists! and are not familiar with these words or tune, although we have some of the Psalms in our book."

"Can you people sing 'Jesus, Lover of —'?"

"Oh, yes!"

"Well, it is the same tune. I will write the words on this chart and place it where all can see:

"O Jehovah, hear my words,
And my meditation weigh;
Hear my cry, my King, my God,
For to thee, O Lord, I pray.

"Lead me in thy righteousness,
Evermore my steps maintain;
And because of watchful foes,
Make thy way before me plain."

"Sing, brethren; sing! Sing with a newness of understanding! Sing with the heart, and rejoice."

After the singing of this number, Brother Jones invited Paul to occupy the pulpit for to-day, but he answered and said: "I thank you very much for your kindness and this gracious invitation. I had to refuse all others, and must do likewise with you.

"You shall hear me address an audience of which this shall be only a small part. Take this notice, and announce to your people and to every one you meet. And before I depart, sing again in No. 999 in 'Trinity,' or 662 in 'Gospel Hymns'—'What Shall the Harvest Be?'

"Sowing the seed by the daylight fair,
Sowing the seed by the noonday glare;
Sowing the seed by the fading light,
Sowing the seed in the solemn night:
Oh, what shall the harvest be?

"Sowing the seed with an aching heart,
Sowing the seed while the teardrops start;
Sowing in hope till the reapers come,
Gladly to gather the harvest home:
Oh, what shall the harvest be?"

"Sing, brethren! sing out and have no fear!
Oh, sing with the heart and a weeping tear;
Oh, sing for joy while sowing your seeds—
Righteousness and love is what the world needs.'"

After the singing of this number, Paul visits one more church. Not that the others are not worth visiting; no, but the time is far spent.

He walks up the avenue and enters a large edifice. He stayed longer with the Methodists than he intended, therefore reaches this place shortly after the services had begun.

Paul, for some reason, sits down in the first vacant pew to which he comes. He sees many things that cause an uneasiness. He sees the images of Peter, of Jesus, yea, and of himself, and this causes him to weep. I can not tell the causes; but probably recol-

lections of old-time incidents are brought afresh to his soul. He keeps his seat while this (what is probably called "High mass") is going on. He sees many strange things and performances, and can not see what they have to do with the soul.

"I must be in the wrong building! How can these things feed the soul? Why does this man face the audience mostly with his back during these exercises? He surely can not say that Jesus, or Peter, or John, or James, or Matthew, or Mark, or Brother Luke, or I myself, did these things, or told him to do so. I must be at the wrong place!

"Why does he go hither and thither, and stop at the front of the little office window, and peep through it? Oh, I must be at the wrong place! This must be what they call the Observatory of to-day! This must be a weather prophet! He peeps into the telescope instead of windows! Why is he so restless? There must be an eclipse or a great storm coming on. He must be predicting and forecasting the weather for to-morrow or this afternoon. Well, if this is a weather prophet, I am in the wrong place; but a weather man surely would not wear an apron on his back with a large, beautiful cross upon it. He certainly has found an easier way and a lighter cross to bear than ever Silas or I had! I wonder why he has that lamp burning in broad daylight?

"No wonder Brother Martin said he and Brother Grutzmun could not agree. I wish Brother Peter was here! What is the use of his little, faithful servants carrying back and forth the Holy Bible?"

By this time the minister beckons for them to kneel in prayer. Paul is delighted with this; but when he hears the unknown tongue, and only a word or two in English, his happiness takes wings and flies away.

These exercises are now over, and Paul is glad of it. The minister begins with his sermon, and takes for his text Paul's letter to the Romans, thirteenth chapter, nineteenth verse:

"Dearly beloved, avenge not yourselves; but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord."

Paul was right at home when he heard the minister utter these words for his text, which he himself had written long ago to the Romans. He was an attentive listener and wanted to hear what this same man, whom he had thought was a weather prophet, had to say.

This minister spoke with much boldness and plainness of speech, which made Paul recall the days of Peter and the Pentecost. But when he thought again of the preceding forecasting of the weather and the unknown tongue, it caused him to recall the scene and the words, "Great is the goddess Diana!"

Paul was surprised, yet glad, that this man could be used as his mouthpiece to speak some of the words he wished him to speak.

Even his own people were astonished at this unusual sermon. They could not understand what had gotten into the man, or what had happened, saying within themselves, "Never did the Most Reverend Grutzmun speak on this wise." They were almost ready to say, "Lord, Lord, where dwellest thou?"

Paul, being filled with the Spirit, allowed his whole soul and peace to go out to the minister, and thereby he laid a communication line from heart to heart—a wireless telephone between the souls of Paul and Grutzmun. It was easy for Paul to bring about this harmony or agreement of soul with Grutzmun, because the minister was at that time seeking such lines of inspiration and thought transference. It was on this account that the minister was more than his ordinary self.

(I know the above paragraph is a mystery to many who read it, but some sweet day, by and by, it will be revealed to you. It is only a little of the reflecting essence of the New Covenant.)

He spoke on many things concerning which he had never spoken so plainly before. He told his people to be kind and gentle to one another, and to love their neighbors as themselves; no matter who they are—black or white, red or yellow—and no matter how much others may dislike them. He said:

“Do everything fair and square, both privately and publicly; for remember this one thing, The Lord our God knoweth and seeth all things—everything we do and every word we say.

“Therefore deceive not thyself; for it is thyself that is deceived more than thy neighbor or any one else. If any man wrongs thee, **seek not revenge, no, never!** But wait upon the Lord and watch, and you shall plainly see how the Lord fulfills his word and promise.”

Even the sparrows, up in the dome, were sweetly chattering and twittering, or echoing, as it were, the

same divine words of inspiration and of love. This caused a deeper engraving of the words upon the "fleshy tables of the heart."

Paul rejoiced in spirit. He was exceedingly glad that the brother had caught, with the ear of his soul, now and then a few whisperings of the voice of the Infinite, and had made this sublime address.

But before the sermon was over, Paul's eyes fell again upon the burning lamp and his own supposed image made of certain mixtures, standing on the far side of the building. This caused a sadness to come upon him, and he withdrew his peace and harmony and left the minister in his natural state again.

Just before the time of the closing vesper drew near, Paul placed himself before the minister and said: "Brother, I highly congratulate you for the words you have spoken this day to thy people; but the glory and honor thereof belong to the Lord. God bless you for this message. But whose image is this [pointing at one of the statues]?"

"This is the image of the beloved St. Peter."

"And whose image is that?"

"That is our Lord Jesus Christ, nailed to the cross."

"Whose images are these two in one?"

"These are the Blessed Virgin Mary and the Holy Child Jesus."

"Brother Grutzmun, I understand that your desire is to keep the whole law of Moses as well to-day as thou keepest the commandments of our Lord and Saviour, Jesus Christ. How can you do this? Why keepest thou not these words, 'Thou shalt not make

unto thee any graven image, or any likeness of any thing that is in heaven above, or in the earth beneath, or that is in the water under the earth'?"

(Yes, in the broadest sense of the above Mosaic law, I myself would be condemned for placing the "likeness" of this little child on the first page of this book; but am justified by this law of the New Covenant, "For the law was given by Moses, but grace and truth came by Jesus Christ. And by him, all that **believe** are justified from all things, from which ye could not be justified by the law of Moses.")

"Whose image is this?"

"This is the beloved apostle St. Paul."

"No! That can not be, for I am he!"

Brother Grutzmun, upon hearing these shocking words, fell to the floor. Paul tapped him on the shoulder and said: "Jump up! I have a few important things to tell you! Who told you to pray in an unknown tongue?"

"Our great Master or Father over in —"

"Stop! Say no more! Know ye not that Jesus has plainly told us in these words not to call any minister 'Father' or 'Master'?"

"But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your Father upon the earth: for one is your Father, which is in heaven."

"Therefore if your esteemed brother over in Rome prayeth in his native tongue, tell him that you must likewise pray in a tongue that thy sheep may understand: 'For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

“‘So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

“‘Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian; and he that speaketh shall be a barbarian unto me.

“‘Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.’

“‘Why burns this lamp in broad daylight?’”

Brother Grutzmun replies: “This is our signal for the presence or absence of the Holy Spirit. If this lamp were not burning, it would indicate that the Spirit is absent; but since it is burning, as you see, the Spirit is present with us.”

“Oh, what blindness and foolishness! Did Silas and I have a lamp burning in the prison cells of Philippi? You know how the spirit of the Lord was with us there! Go, blow out this lamp! Blow it out! Throw out this Diana and little blaze before the Lord thy God holds it to thy rock-powdered beliefs!

“Put it out, and the Lord thy God will abundantly bless you. What a mockery to the words and Spirit of our Lord Jesus Christ! What an awful insult to the Comforter!

“Ye are even more superstitious and narrow-minded in some things than the people of some of the other churches that I visited! Yet, in some things, ye are superior. Oh, give ear and understand!

“Have the following words of Jesus escaped your notice all these many, many years? ‘For where two

or three are gathered together in my name, there am I in the midst of them.' (Present in the Spirit or Comforter, the third person of the Trinity.)

"Also these words, 'Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.'

"Truth crushed to earth shall rise again;
But error crushed sinks deep within.

"Brother Grutzmun, give an attentive ear! I understand that thou observest what thou callest the Seven Sacraments. To keep and perform these righteously, thou doest a good work; but these are not the greatest or only essence of the law.

"Thy first sacrament is baptism, or the sprinkling or immersing with water in the names of the Trinity.

"Thy second is confirmation, or 'joining the church.' Some of you lay greater stress on the ones that become members, than what others do.

"Thy third is the Holy Eucharist, or communion. In this sacrament, I understand that ye ministers partake of both the elements—bread and wine; but to the laity or members ye offer only the bread. Now, why is this? Are ye ministering priests more sinful and unworthy than the laity, that ye have greater need to partake of both the bread and wine? Or are the members too low or unworthy in thy sight to partake of both these elements?

"Remember, the partaking of these elements, in themselves, is nothing; but ye are to do these things as a token of love and remembrance of our dear Lord, who first loved us; and do it as a realizing shameful remembrance, on our part, of our trying to crucify him daily in the spirit, and knowing it not. Yea, we owe him a gracious remembrance for that great and terrible debt he paid for us.

"Therefore, brother, understand that God is no respecter of persons, and whatsoever is good for thy soul, is also good for the souls of the laity. Neither is it a sin to eat before coming to the Lord's table: 'For if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest [the worldly] will I set in order when I come.' 'And he took the cup [not a dozen cups or a gross of them!], and gave thanks and gave it to them, saying, **Drink ye all of it.**' (**Ye are free from cups**).

"Thy fourth is penance, or, rather, exhortation; which is, cautioning, warning, advising and helping the weak to bear their burdens, rather than laying things upon them which are grievous to be borne. To live a life in this present evil world is enough **penance** for any one.

"Thy fifth, extreme unction, or, rather, the works of the good Samaritan and applications of the gifts of healing.

"Thy sixth, order, or to pattern after the great Minister who was an obedient and humble servant, doing the will of the Father, God. Which means—get out and hustle, and do not coop yourself up in a

dry-goods box or palace for ages and ages, but go about doing good as was the Master's example.

"Thy seventh, matrimony—to bring purity, peace and felicity to the wedded pair and their posterity [when?] if they are both within thy pale. Is that all? No! Do not hinder the will of God by constraining one of thy lambs to go out of thy pale to find his or her mate whom God hath created for them.

"Brother Grutzmun, if ye observe all these thy sacraments, and yet fail to grasp the meaning and understanding of the essence, or the unseen substance, of the royal law, it profiteth thee nothing.

"If ye fulfill the royal law, according to the Scriptures, Thou shalt love thy neighbor as thyself, ye do well:

"But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.'

"Go, brother, and converse with Brother Martin, and he shall speak to you about thy shepherd clothes and other things.

"Before I depart, I will make this announcement: Come out into the green field east of the city, on Thursday evening at six o'clock, where all denominations shall gather together, and I shall speak to you with great plainness of speech, that all may understand."

Paul puts his left hand on the brother's shoulder, and grasps his right hand in his, and speaks a few more words of encouragement to him. Also explains that he has spoken plainly to all the ministers and people with the intention only to bring more peace and good will to all men.

Before Paul departed, he said: "Let no strife, I pray thee, come between me and thee, for we be brethren."

Paul stepped out, and is walking along the street viewing the beautiful lawns and surroundings. He feels quite hungry by this time, and looks for some place to go to get something to eat. As he walks slowly along, he sees a poor, hungry beggar, down on his hands and knees on one of the neat and short-mown lawns in front of a beautiful mansion. This poor beggar (Jesus in disguise) had asked the lady of the house for a crust of bread, but was refused. So he attempted to eat grass like the ox; both to show the lady how hungry he really was, and to loosen up her hard heart; but this is what he received—"Come around into the back yard, where the grass is longer!"

It is not always the best thing in the world to give a beggar money, nor always to feed the same beggar; providing he is able to earn his own living. But implant in him the thought that God is ever willing to help him as well as any one else. This is the best bread you can give him, together with the lunch you have already given, providing he is not too badly crippled; even then kindness and love will work miracles.

Paul didn't stop at this place for his dinner! But he did stop and say, "Woman! have you not even a crust for this hungry man?"

"No! not for that old tramp!"

"Woman! have you not even a cup of water to quench his thirst?"

"No, not for those old rags!"

"Woman! have you not even a kind word of encouragement for him, while you direct him where to go that he may get these necessities?"

"No, not for that miserable pest!"

"Woman! have you the **faintest** idea of whom you are **speaking**, and **whom** you are deceiving?"

"Most certainly I have!"

Just then Jesus was transfigured before her! His rags now shone with the reflecting brightness of a mirror in the sunlight! His face was too glorious for her sinful human eyes to behold, and she fell to the floor, blind!

She exclaimed: "O Lord! have mercy upon **me**! Create, O God! a pure heart and a right spirit within me!"

Then Paul, with the Spirit of the Lord, in like manner questioned her to see if she really was truly seeking the Lord at this time. He also passed her through this fiery trial to draw out the refined gold, and for her appreciation of that glorious time, that happy day when Jesus washed her sins away. (Please read Matt. xv. 21-28.)

Just as Paul was about to lay his hands on her and say, "Receive ye the Holy Ghost," they heard the brothers and sisters of a family across the street singing these appropriate lines:

"Would you lose your load of sin?

Fix your eyes upon Jesus;

Would you know God's peace within?

Fix your eyes upon Jesus.

CHORUS.

"Jesus, who on the cross did die,
Jesus, who lives and reigns on high;
He alone can jus-ti-fy;
Fix your eyes upon Jesus."

Then Paul laid his hands on her and said, "Receive ye the Holy Ghost." He took her by the hand and said, "Jump up!" He put his fingers over her eyes and said, "In the name of Christ, receive thy sight."

After this, she looked around to see Jesus or the beggar, but he had departed. This now sweet, loving woman did not know how to go about, or what to do to show her appreciation and thankfulness for her new birth. She had now plenty of bread for both the beggar and Paul; but the one was gone, and the other must needs go.

As Paul was leaving the house, he heard from across the street the tune and words of "Happy Day."

This same lady joined in and caught up the chorus, and sang it in words as she understood and felt:

"O happy day! O peaceful day!
For Jesus washed my sins away.
He taught me how to see this day,
And how to love the castaway.
O happy day! O joyous day!
For Jesus washed my sins away."

Dear reader, I write not these things for merely surface reading, but get the undercurrent meaning. For these are even present and especially future realities in some form and way of the Spirit.

How are souls won? Is it by damning them with lies, or by loving them and telling them the truth? **Love and truth** is what the **soul feeds on**.

Paul walks up the street a little farther, where he sees another beggar at the door of what is called a Christian home; rather, the home of the Pharisee. When Paul saw these beggars, he thought of the truth of Christ's words, "The poor ye have with you always, but me ye have not always."

That happy lady fully understands this saying now. She also knows that to love her neighbor as herself, does not only mean the family next door, but those by the wayside as well. She also has learned not to forget to entertain strangers, for she has found some of them to be angels unawares.

The second, in a way, was more liberal than the first. Perhaps she thought of these words, "Cast thy bread upon the waters, and it shall return unto thee after many days."

But let me tell you, this lady's bread came back to her in two ways, and before many minutes. The acts of this lady proved that she bestowed all her goods in words, to feed the poor, and had not love.

She, while handing this beggar a dry, stale crust of bread, said: "Not for your sake, nor for my sake, but for Christ's sake, give I this to thee!"

The beggar gave thanks and took it, but thought within himself, "If this is for the Lord's sake, she surely would have worked on the Golden Rule, and not give it in such a dry and ceremonious form." So, as he hands it back again, he speaks these words, "Not for your sake, nor for my sake, but for Christ's sake,

put a little butter on it!" Had she given plain, cheerful bread, with cheerful words, that would have been the end of it.

Did Paul stop here for his dinner? No; that was too much Christianity in a "show-case" for him. He knew the first lady would get to see this one, and tell her all about true Christianity. So he travels on out the street until he comes to a small, old-fashioned cottage place.

He goes to this place for two reasons. Not that he could not have had his dinner at many a fine residence place, but he wants to cheer up the poor and needy, for they shall have their stay.

Paul stands on the old stone steps and knocks at the door. The door was opened and he introduces himself, only for the purpose of giving his name. For the Spirit knoweth its own, and is known of them.

Paul had not the pleasure of walking over velvet Brussels; neither is he asked to sit in a "Morris Chair." Neither does Paul care in the least for any of these unnecessary, kingly things. His whole soul is based upon better things.

The house is neat and tidy, but quite bare. Paul was ushered into the best room that poverty could afford; of which this floor was covered with rag carpet. and Paul's chair—the old-fashioned rocker. They made him feel right at home, and you may be sure that Paul is always at home wherever he finds those that are meek and lowly in heart.

The lady of the house said: "We have dinner a little earlier than most people; we very seldom go to church,

and that is why dinner is over with us to-day; but you have not had your dinner, Saint Paul, have you?"

"I have not had anything to eat since yesterday evening."

"Oh, you must have something to eat now!"

The lady was going to prepare a special dinner for him after hearing this; but Paul would not have it so. "Give me some bread and a cup of milk, tea, coffee, or whatsoever is the most convenient for thee to prepare, that shall fully satisfy me."

The lady insisted, and desired to do a great deal more for him; but Paul would not have her occupy too much time in this way. He explained how Jesus and his disciples satisfied their hunger with bread and fish, and said what he had asked for was sufficient for him.

(To be filled with the Spirit—or born of the Spirit—or to fall in love with Jesus, the body acts on the same principle as when you first fall in love with your lover or sweetheart; that is, it can go quite a long time, if needs be, without eating very much or anything.)

The children wore what we call shabby clothes, yet had clean hands and faces; the smaller ones were beginning to climb upon Paul's knees, as they were used to climbing and hanging over their father's knees.

The father wanted to stop them from becoming so familiar with this saintly man. But Paul said: "Forbid them not on my account, for you know not how much I enjoy the nestling of little children. God bless these little ones!"

The lady came in and said, "Brother Paul, your lunch is now ready." He thanks her for all things con-

nected therewith, and then, as he is about to partake of them, he gives thanks to the high and holy One.

Paul asked the mother why she and her husband and children did not attend one of the churches.

With tears in her eyes, she exclaimed: "Dear Brother Paul, it is not that we don't like to go! It is not that we don't want to go!"

"Well, what is the matter? Speak out!"

"Saint Paul, you know not how fashionable our churches have grown within the last decade! The clothes which we now have on, as you see, are our best; and as my husband has a small income, on account of losing his left hand in the mill, we can not afford to put on any style, and also feed our family."

"Well, I see nothing wrong with your clothes," said Paul.

"That is the truth, but when we do go to church, our costumes are so plain and noticeable among the others, that we could not attract the eyes of others any more if we should come in our 'night-clothes.' This makes us feel so small and out of place that we feel we could crawl through a tiny mouse-hole. However, we know that this feeling is good for the soul, but not too much of it. (Be ye temperate in all things.) This is why we would rather stay at home than to be the talk of the town."

This grieved Paul to the utmost parts of his soul. For he knew he had not seen in all the churches such plain, common (godly) clothes. This was a new form of idolatry, with which Paul did not have to contend in earlier days. In those days he had to break down all manner of "Dianas" made of iron, brass, clay,

stone and even gold, together with all manner of fleshy lusts.

To-day many of the people's hearts are set upon the "Dianas" made of silk and satin, broadcloth and worsted, and a whole host of other things, together with all fleshy lusts, pecuniary lusts and trusts, and a large natatorium of all kinds of "liquor" to bathe in.

Oh, learn and apply the "golden law," "Be ye temperate in all things." Remember, it is no sin, in itself, to wear silk, or any other goods; but the sin lies in the manner and spirit it maketh thee to be. If it causes thee to be proud and drunk with "puffed-up-ness," then it is a sin for thee to wear it. Then the best thing you can do, is to put it in the rag-bag or waste-basket. Neither is it a sin to wear old or patched clothes; for Jesus speaks of this and everything else we ought to know. "He that readeth, let him also understand."

Paul leaves this humble family after speaking words of comfort to them, relating the parable of the rich man and poor Lazarus. But before he goes he hears these words of welcome:

"Brother Paul, we would be very glad and thankful to have you come this evening and stay with us to-night, if it is not putting you to any inconvenience."

"Thank you, my dear brother and sister. I shall be delighted to do so. I shall, if God be willing, be here by eight o'clock. God be with you."

"Good-by, Brother Paul."

Paul goes out among the sick, poor and needy. He heals the sick; he inspires the poor with encouraging thoughts of greater attainments. To the needy, he

sits down, as it were, by the mountain-side, and unfolds the Sermon on the Mount.

The time passes very quickly, and as he is about to make one more call, he steps into a place where it seems the "house is divided."

The parents of this family are "hard-shelled" believers. Neither of them would budge an inch. They were not this way so much at first, but, on account of the "busybodies" on both sides feeding their creed-side-sake with lies instead of the truth, the contention between the couple was made so fierce that it became unbearable. All on account of misunderstanding the truth, and each other, and feeding on busybody food.

This couple is what the world calls a Protestant and a Roman Catholic. But Paul steps in, in time, and explains the whole matter to them, and causes both to see things in the real light; then they both labored together cheerfully the self-same hour and prepared for Paul a supper. Did Paul hinder them because they prepared a supper for him on the Sabbath day? No! Let the good will and work go on!

Paul had hard work to get away from this place; as you might know, when he has brought about for this pair a love akin to that they felt when first they fell in love.

But he explains the whole matter and tells them how that humble family is looking for him. They reason with Paul and consent to his wish, knowing that they have plenty of new, lasting love to talk about, which will entertain them the remainder of their days, and through eternity.

Paul travels back to the old cottage again, and is greeted by all, and especially by the little ones, with these words: "Good evening, St. Paul! we are glad you have come; but eight o'clock is our bedtime, so, good night, St. Paul!"

"Good night, little lambs!"

The mother takes them into the next room and prepares them for bed.

Paul and the father and the larger children were joined in a cheerful conversation, when all at once a great silence overtook them. They heard the little ones in the next room praying, and thus little Ruth speaks:

"Gentle Jesus, meek and mild,
Look upon a little child;
Give me grace to follow thee,
That my life a blessing be."

Next her little brother, George, utters a prayer, the same which it is said that John Quincy Adams was taught by his mother, and used from boyhood to old age:

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

"God bless
Father, mother, Saint Paul,
Sisters, brothers and all.
Amen."

Who prays for little baby? Ah, yes, who prays? The good mother, silently in her heart to God, until baby is large enough to pray for itself. Does she cease her praying for them then? No! But she prays

silently without ceasing, and at times with the voice; praying only for them to be good, and **not** to be great—great thieves or robbers.

The babies are all asleep, and the mother comes and joins the circle.

Paul asked them: "In what church do you seem to be the most welcome or feel the most at home?"

"Well, Brother Paul, we find the good and true-hearted in all the different churches, but we find also all other kinds which make up this world. If we feel like worshiping the Lord a little on our knees, we must go to the Methodists, Christian Alliance, or to the Romans, and occasionally to the Lutherans, for that. If we want to be baptized in the manner our Lord Jesus was baptized, we have to go to the Baptists, or to the Christian Church."

"Pardon me for interrupting you! But what church did you call the latter?"

"Why, the Christian Church!"

"I must have missed that one in my visits. How do you like their way of presenting the truth?"

"Well, if they would only sing a few more Psalms, and kneel once during their prayers, and heal a few of the lingering sick, then would they be my Christ-ideal. But as they are, we count them only equal with all others; yet they, and a few others, have thrown away creed, and taken up **Christ**.

"If we want to worship the Lord by singing mostly hymns and spiritual songs, we can go either to the Methodists, the Presbyterians, the Christians, Lutherans, Baptists, Christian Scientists, Romans, Christian Alliance, and a few others; but if we want to worship

our dear Lord with the Psalms, and Psalms only, and observe the Lord's Table only three times a year instead of four or twelve or fifty-two times in a year, we go to the United Presbyterians."

("For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.")

"If we want to commune, and be caught up and meet our Lord in the air, we go to the Christian Scientists."

It is now 9:30 P. M., and Paul said, "Probably it is your bedtime?"

"Yes, we generally go at 9, 9:30 or 10; and if you wish to retire, we shall do the same."

Paul said, "Let us pray." He and the family knelt down in the same manner as he and his company of old knelt down on the sand of Asia before he departed for Jerusalem:

"Our Father, which art in heaven, we come unto thee at this time and all times with thankful hearts. O God, bless, I pray thee, this family and all families. Help us, that we through thee may help others. Help us always to see and remove the beam that is within our own eyes, before we try to take out the mote from our neighbor's eye. Help us to realize that thou art the ever-present, all-powerful, all-wise God, who knowest what we have need of before we ask thee.

"Therefore, as thou wilt, even so be it measured unto us. For thine is the kingdom, and the power, and the glory, forever. This we ask in Jesus' name. Amen."

They went to their rooms, and realized that the prayer of Paul was not offered that they need not

pray ; but to be able to pray in a clearer light, in which each did.

They retired for the night and had a peaceful, refreshing sleep.

In the morning, to their surprise, Paul was up first, and had kindled the fire in the stove, and filled the kettle with water and had it boiling before the family awoke.

You know Paul never paid any board, neither did he charge anything for preaching the gospel, saying: "What is my reward then? Verily that, when I preach the gospel, I may take the gospel of Christ without charge, that I abuse not my power in the gospel."

This is why Paul kindled the fire and did everything he could to earn his breakfast.

It seemed as if the family arose all at one time ; for it was "Good morning, St. Paul," from all sides, and he answered in like manner. As little Ruth and George, ahead of their time, came walking over to their parents in their bare feet, carrying their shoes and stockings— ("Oh, don't say that St. Paul caught them in their bare feet!!" Yes, I will say more: Paul would not have thought anything of it if they had come out in their clothes which lay next to the skin. Yea, the **less sin within**, the **less we look** upon these things with the **eye of lust**. For it is written of man before he fell, "They were **naked** and were **not** ashamed.")

Paul called Ruth to come to him, and he put her on his knees and helped her on with her footwear, while her father was helping George the best he could with his one hand.

After they were all ready for breakfast, and had gathered around the table, Paul said: "Now, silently, in your hearts, give thanks unto the Lord for all things."

After one minute of silent prayer or thanksgiving, they began eating breakfast. The chief subject of conversation was children, and what they should eat and drink.

Paul said: "Let your children partake of the same things that ye are partakers thereof; only in smaller quantities, and some things diluted."

"Well, Paul, is it all right for parents who drink at times—wine, or beer, ale, porter, cider or whisky—also to give some to their children?"

"Most certainly, in accordance with the law; but if they drink, and allow not their children to have any, then their children are far worse off than the children of those parents who do not use it in any way or form.

"This is the time to quench bodily cravings, if they are found in some, and not withhold it from them until they are of age, when their appetite or craving after it is so strong that they can not control themselves. It is of the same nature as when your little ones, in a certain period of life, crave for fatty meats. Do they crave for fatty meats all their life, if they get it at the proper time? No.

"Give them a mouthful from your cup as you drink, if they desire it, but force them not. Let them grow up with it; that is, know its taste, and all its effects. Then, when they reach manhood, they will think no more of it than water."

(This is how I was reared and taught to look upon things from my youth up, but did not realize and understand fully what it meant until not much more than one happy, peaceful year ago. Yea, many times had I to take hot drinks before going to bed, whether I wanted to or not. I thank God for all these things, and that such has been the lot for me.)

"Yea, teach them the right uses of these things and the extent of the law, while you have them under your thumb; but with great sorrow must I say, in many places, or homes, the children have their parents under their thumbs—a terrible contrariness to the will of God! What worse thing is there in a family than a disobedient child, with all its devilish devices! But mistake not godliness for devilishness.

"Yea, teach your children the truth in all things and in time; for if you will not do this, some one else will, and generally in the wrong way. Shall we cast all the blame on the young man or the young woman if they fall? No! Share it out to where it belongs!

"Use all manner of kindness, firmness, love, persuasion and a large measure of patience while training your children. This will be sufficient for most of them, if you show from your heart that you love them and mean what you say. If it be necessary, it is better to use the rod once than spoil the child. But, above all things, forget not that ye were once children, and that ye loved that time set apart for play.

"Make not one hundred and one rules for your children, and have them trample down the one hundred and obey the **one** as they please; but have one

rule for the whole family, and that is this, **do**, and do it **now**.

"I shall quote a few lines from the American poet, even as I also have quoted from the Grecian poet:

"Let us, then, be up and doing,
With a heart for ANY fate;
Still achieving, still pursuing,
Learn to LABOR and to WAIT' (upon God).

"For in him we live, and move, and have our being."

Paul, after breakfast, and after this long conversation was over, invited them to come to the great gathering. He bids the mother and children farewell. He walks down the street a little ways with their father as he goes to work.

"Well, dear brother, we must part; forget not to come to the green field, and good morning to you!"

"Good morning, Brother Paul!"

Paul goes out to comfort the poor and the needy until Thursday; and invites all to come to this meeting.

Thursday evening came almost too soon for Paul. He was so busy among the poor and the afflicted that the space of time seemed to him only as a few hours since he visited the first church. (Does the time seem long to thee when thou art with the one whom you love? Well, such was it with Paul.)

Paul did not stay in his study-room to prepare a great speech for the occasion. No, he has never given it a moment's thought, for he knows in that hour the Spirit shall direct him as to what he shall say and do.

The evening was calm and placid, bathed in the light of the low descending sun; but Paul had not yet prepared a place whereon to stand. He sees an empty

piano-box at the nearest house to this field, and asks a few others to help him bring it to the spot where he has chosen to place it. They place it with the largest side to the ground.

Behold, the people come by hundreds from all directions! What a glorious sight! What a waving ocean of people! Paul is standing upon his humble pulpit. He knows that the pulpit, or his clothes, or any other earthly contrivance, has nothing to do with putting forth a powerful address.

The appointed time is about up—but still they come! A small flag, a foot wide, was handed to Paul by the largest boy of that humble family, as a token of love. He gave thanks, and took the flag of Stars and Stripes, and with a peculiar waving and beckoning, he brings this mighty ocean of souls to a standstill; yea, to a quietness that surpasses our understanding. Paul speaks in a loud, clear voice, saying:

“Every one unite and sing Old Hundred!

“‘All people that on earth do dwell.’”

Paul beckons and keeps time with the flag. He thinks no more of this flag than he does of the flag of any other nation; but he highly respects it for love and liberty's sake, and for the nation with whom he now is.

Oh, what hearty singing! What a mighty sound! Behold the echoes between the stanzas! The earth trembled! The sun, as he moved slowly over the mountain, and with his last peep at the multitudes, had the expression on his face as if he wished to say, “God bless you all. Amen.”

Paul lifts his hands and the little flag heavenward, and says: "Sing again! Yea, sing into practice the hymn of hymns:

" 'Blest be the tie that binds
Our hearts in Christian love.' "

After the singing of this "Magnetic" song, Paul silences the multitudes again and is ready to give what we might call

PAUL'S SPECIAL ADDRESS TO THE CREEDS OF AMERICA.

"Dear children of the one great family! Give ear unto my words, and understand!

"Dear children of the same Lord, Creator, Father, God, be attentive; I shall not keep you long! Neither will I dwell on any subject that is already clear to you.

"Ye people who dwell in this beautiful land of Canaan, which flows with milk and honey! Ye people who are as swift as the eagle in good and evil, and have his great wings spread and stamped upon all your dollars! Ye people who have the key of the heavenly kingdom written upon your silver and gold, and carry it in your pockets, and many know it not!

"Why is it that ye are at enmity with each other, and with nations, to a certain extent, and have not as yet come to a plain, simple understanding of the truth with one another?

"Oh, go read the superscription that you find between the eagle's wings, and likewise that on the opposite side! Oh, learn to know and to think more of these words than of the material upon which they are engraved!

"Ye people of this glorious land of promise and of liberty! Why have ye not, in all these years, imbibed more of the same mind that was also in Christ Jesus? Even because ye were searching more for the material eagle and trusting in it, than in Him of whom it reads—'In God We Trust.' '**E Pluribus Unum.**' (In union [Christ] there is strength.) Liberty. (The Spirit of the Lord.)

"Ye people, who have the most sublime make-up of coins on earth! Yea, the superscription reads in plain words; as, 'The Father, the Son, and the Holy Ghost.'

"The name of the Father is written on the sky, as seen between the eagle's wings; the Son is lifted up above the head of the image—not Cæsar's image, but, as I understand, that of the good heroine—Nellie Bland; the symbol of the Holy Spirit is written on her hair-comb above her forehead.

"Yea, ye people who need not take any 'scrip' or rolls of money with you, but can reach down in your pockets, and teach all nations or nationalities from your beautiful coins:—baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever is written thereon. Teaching them that God has not blessed you as a nation, because the words read, 'The United States of America,' but because the Spirit of love and liberty reads, The United Hearts of America. Yea, and I speak at this time that in the near future it shall read, The United Hearts and **Mind** (one mind) of America.

"Ye people, who have all these blessed privileges!

why is all this division among you? I know your works, and how ye stand in the faith!

"Ye people of this glorious land of promise and of liberty! why have ye not, in all these years, imbibed more of the same mind that was also in Christ Jesus?

"How is it that some of you come with a doctrine and a Psalm; some, with another doctrine and a hymn; some, with still another, and a song; and some still come with stones and pebbles to crucify—ye know not what; and some come not at all?

"Which is the greatest song?—the Psalm, the hymn, or the spiritual song? Is it the Psalm, which is the word of God, spoken by the mouth of David, and put into metrical rhythm by men? Or is it the hymn, which is the word of God, spoken by Jesus Christ and the apostles, which is likewise put into metrical versions by men? Or is it the spiritual song, which is the word of God, spoken by Jesus, and the extracting essence of all the apostles and prophets, which are in like manner composed into metrical version by men?

"Which is the greater, or greatest? Why condemn ye one or two, and uphold the other? In other words, why try ye to divide the Christ?

"Has not the basis or foundation of all these proceeded from the one great source? God is all, and in all; and there is no difference! Therefore, hold fast and partake of the Trinity songs.

"Know ye not that God is **no** respecter of nations or creeds or sects or sexes or persons? Why try ye to break down the will of God in the marriage relation? Know ye not that it is the will of God that he or she whom ye call a Presbyterian shall marry a Ro-

man Catholic, or whomsoever God wills? Know ye not that there is no such distinction in the sight of God as Presbyterian, Roman Catholic, Methodist, or any other creed; but God's distinction is that he is the Father, Christ is the Son, and the Comforter or Spirit shall dwell in God's children. Yea, we are known of God only as his children, or heirs, or sons through Jesus Christ; and known as joint-heirs with our Elder Brother and Master. But **we** are **brethren**—brothers and sisters of the one great family.

"If ye all were born of the Spirit, all this envy and strife and ignorance and narrow-mindedness would vanish away. Are not many yet carnal?

"Have not some of you many times tried to stop this intermarriage of creeds? But God will have it so! Yea, God will marry whom he will marry; and ye try to withhold or separate those he hath joined together. Yes, ye make the lives of these two innocent ones most miserable, simply because they have listened to the voice of the Infinite, and have obeyed the will of God, and have cast your commandments and doctrines of men into oblivion! On this account do some of you banish them from your churches, and try to crush to earth **the very elect of God!**

"Speak I these things to your praise? No! Forget not! I speak these things to your **shame!**

"Oh, how is it that ye can discern the workings of the weather, and the movements of the heavenly planets, but ye can not even get glimpses of the working and the marching on of the almighty God?

"Oh, ye parents, speak plainly to your children when they have reached the age of puberty! Explain

to them the true and only purpose of this part of nature, that they fall not into condemnation, as many now do, on account of their ignorance, and a sad neglect of your great duty. Speak and teach them the plain truth, and ye need not have any fear to allow them to associate with the opposite sex. There will be no evil results. Teach them also to cease their cursing and swearing; but take first **ye** heed to these same instructions and warnings.

"Let all separate and put away their commandments and doctrines of men from the truth that ye now already have, and take upon yourselves more and more the one and only faith in God—which is the Christ, or catholic faith. I mean not the Roman nor any other creed! No! But the holy catholic faith—that faith, hope and love which gives birth to the same mind that was also in Christ Jesus.

"'For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their minds, and write them in their hearts; and I will be to them a God; and they shall be to me a people:

"'And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

"'For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember **no more.**

"'In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.'

"Let none of you say to thy neighbor creeds, Thou hast too much of this or that in thy doctrine, or thou hast not enough of this! But let every creed examine itself. First pull out the beam from thine own eye, that thou mayest see and awake in a measure to His likeness. And until thou art through with this work, thy neighbor will also be through. (The end of life here.)

"Whosoever is ashamed or afraid to sing Psalms, hymns and spiritual songs collectively, of him will the Son of man also be ashamed. He also thereby is not allowing Jesus to wash his feet, neither is he washing his brother's feet, even by being ashamed to join in and sing his brother's song. Neither shall he have any part with Him.

"Oh, is heaven divided into so many spaces,
That all creeds take their selfish places?
No! I find not such revealed in His word—
Such would be hell, and torment transferred!

"I told you I would explain the Trinity song-book. In reality, or in paper form, there is not such a book out yet; therefore is it the latest book.

"But this Trinity song-book, as I wish to have you understand, is a song-book of the heart—a heart free from all commandments and doctrines of men, but saturated with the commandments of love from the Lord. Yea, a heart that can and will cheerfully sing these Trinity songs with the spirit and understanding. Therefore this Trinity song-book is a heart that knows the truth at least in a measure that all ought to know, and loves the truth and the place wheresoever it is made manifest.

" 'Wherefore be ye not unwise, but understanding what the will of the Lord is.

" 'And be not drunk with wine, wherein is excess; but be filled with the Spirit, speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your hearts to the Lord:

" 'Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.

" 'Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

" 'Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.

" 'Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

" 'Husbands, love your wives, and be not bitter against them.

" 'Children, obey your parents in all things; for this is well pleasing unto the Lord.

" 'Fathers, provoke not your children to anger, lest they be discouraged.

" 'Servants, obey in all things your employers according to the flesh; not with eye service, as men pleasers; but in singleness of heart, fearing God; and whatsoever ye do, do it heartily, as to the Lord, and

not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

“‘For he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

“‘May the grace of our Lord Jesus Christ be with you all. Amen.’

“‘Let us unite in heart and mind, and sing Hymn No. 190 (my mother’s favorite hymn):

“‘The mistakes of my life have been many,
The sins of my heart have been more,
And I scarce can see for weeping,
But I’ll knock at the open door.

CHORUS.

“‘I know I am weak and sinful,
It comes to me more and more;
But when the dear Saviour shall bid me come in,
I’ll enter the open door.

“‘I am lowest of those who love Him,
I am weakest of those who pray;
But I come as He has bidden,
And He will not say me nay.’

“‘Before we depart, sing again in Hymn No. 340, first and fourth stanzas—‘God be with you.’

“‘God be with you till we meet again!
By his counsels guide, uphold you,
With his sheep securely fold you;
God be with you till we meet again!

CHORUS.

"Till we meet, . . . till we meet,
Till we meet at Jesus' feet.

"God be with you till we meet again!
Keep love's banner floating o'er you,
Smite death's threat'ning wave before you;
God be with you till we meet again!"

"Sing, brethren! sing, and do rejoice!
Sing to the Lord with a tuneful voice!
Sing to the high and holy One!
Ring in, in full, the Millennium!
Call back the ones you have cast astray!
O God, thy kingdom come—that perfect day!"

(After the singing of this hymn, Paul lifts up his holy hands with a blessing and benediction.)

"O gracious Spirit, true and tender,
May thy will in earth be done;
Water these plants, so weak and slender,
Send also a drop for the little ones.

"To God only wise, be glory, through Jesus Christ,
forever. Amen."

CHAPTER VII.

FOOD FOR THE BODY AND SOUL.

FOOD FOR THE BODY.

Did you ever hear this curious statement, "Tell me what you eat, and I will tell you what you are"?

The composer of this statement, or question, probably had this truth in mind, that we should not eat the same kind of food, day after day, and month after month, but should make a change, and have varieties. Or, "A change of pasture is good for the sheep," in every way you view it.

But the misleading thought of the above statement is this: Probably if you or I could have seen King Nebuchadnezzar eating grass, we would have exclaimed, "Oh, you cow! you are an ox!" Or, "You burro! what a peculiar-looking billy-goat!"

Also, from the way it reads, one had better not eat any pork, for fear of bristles growing on the back of the neck! Nor eat any beef, or venison, or mutton, for fear of horns growing out from the head, or the body becoming covered with a crop of wool. Or probably we had better not eat any fish, for fear of our faces becoming covered with scales and fins.

The Lord says: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?"

The apostle Paul speaks of these very same things, and explains them in these words:

"Whatever is sold in the shambles [butcher-shop or storehouses], that eat, asking no question for conscience' sake:

"For the earth is the Lord's, and the fullness thereof."

("Yes, but Paul also said, 'If eating meat causeth my brother to offend, I will not eat meat as long as the world standeth, lest I cause my brother to offend.'")

No! he does not say that! This is what he says: "Wherefore, [for what reason] if meat [what kind] make my brother [who] to offend, I will eat **no** flesh while the world standeth, lest I make my brother to offend."

Why don't you quit eating meat or flesh, if you think it means that?

Why don't you stop eating pork, for you, in your meaning, are offending your brother, the Jew?

Is this the meaning that Paul wants us to take from it? No! No! No!

It is eating meat offered up unto idol "**Dianas.**" **It is eating meat**—the meat of lying, swearing, stealing, adultery, drunkenness, idleness, and everything else that warreth against the Spirit—of some of which flesh, dear brother and sister, you and I have eaten enough to damn our souls to hell! were it not for the grace of God, through the blood (Spirit) of the Lamb.

Listen to what Paul has still further to say on the subject:

"If any of them that believe not [on the Lord Jesus Christ] bid you to a feast, and ye be disposed to go;

whatsoever is set before you, eat, asking no question for conscience' sake.

"But if any man say unto you, This is offered in sacrifice unto idols, eat not, for his sake that showed it, and for conscience' sake; for the earth is the Lord's, and the fullness thereof:

"Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?

"For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

"Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God:

"Even as I please all men [who seek the truth] in all things, not seeking mine own profit, but the profit of many, that **they** may be saved."

Now let me ask this question, Was it on account of the wine that Belshazzar and his lords drank, that caused the handwriting to come upon the wall? or was it the eating and drinking of this feast, which was done to the glory of and in sacrifice to gods made of gold, of silver, brass, iron, wood and stone?

What caused the hand of God to come? Must we call again on Paul to answer it? Yea, for fear we are handed some more rock-powder for an answer! The latter was the cause: if that were not true, then all that I have quoted from the New Covenant would be false, and also these words:

"Flee fornication. Every sin that a man doeth is

without the body; but he that committeth fornication sinneth against his own body."

Therefore if you go to your next-door neighbor, or any other place, and are there for a meal, eat and drink whatsoever is set before you; if it is done simply for the satisfying of your hunger and for the glory of God.

If it should only be a lunch of bread, fish and a glass of water, or wine, or milk, ice-tea, cocoa or buttermilk, do as Jesus and the apostles did, and condemn not.

Or, if it be a meal consisting of rye bread, boiled cabbage, fried potatoes, boiled beef and a cup of coffee, do likewise.

If it be only brown bread and butter, boiled potatoes in the rough, and a bowl of buttermilk, do the same.

If it be only bread, potatoes, boiled pork and sourkrout, coffee, cheese and dried apple pie, do likewise.

"Oh, but my stomach is too fine and delicate to eat of such things!"

What made your stomach so fine and delicate, or, rather, corrupt? Your rock-powdered beliefs! Yes, these things are too coarse; but to saturate your stomach and system with a lot of obnoxious drugs is nothing!

Some of you would have made very, very poor early disciples for Jesus. Yea, ye would have been a disgrace to him, with your "drug store" that some of you carry about your clothes, while with him as he was healing the sick.

Yea, how much more disgrace to the Christ cause

and idea, if you should have been one of those disciples who performed the deeds of healing.

If you would have been with Peter, James and John, and before you would have been of any use to them, they would first have had need to say unto thee, "In the name of Christ, come out of him!"

(This "new tongue" may be a mystery to many, but is understood by all those who are born with a rich measure of the Spirit.)

Did Jesus say that your stomach and mine were too fine? Did he even say that we are to corrupt our temples with daily habits of drugs?

Know ye not that the less medicine you take, the better off you are! Know ye not that your family doctor is forced, at times, by some of you, to give you medicine of a nature similar to bread pills or sweetened water, with some kind of flavor, merely to satisfy your blind beliefs, and Satanic influence which is holding you?

Jesus says, "Take no thought as to what ye shall eat." And how **much less** are we to take thought of the food—after it is eaten.

Yea, could we all even forget that we have a stomach, and let the unseen power of the Spirit have his free course, what a glory to God in the highest there would be.

Know ye not that Jesus came to **tell** us that the same power—God, who created us—shall also sustain and keep our bodies in perfect health, in the same manner as that of the sparrow or squirrel, or any other free creature, for the allotted time which is given us here, if we only had a little faith, hope and

love one-fourth the size of a grain of mustard seed in comparison? Yes, only this much trust in God; and not be continually warring against his will.

Let every one eat and drink in a measure and in accordance with the vocation which they follow. If the hearty meal of the ditch-digger were to be eaten by the book-keeper or banker, he would be in misery; likewise the ditch-digger with the small meal of the banker—he would wilt in the ditch.

But learn to eat corn cakes as well as jelly cakes; brown and rye bread as well as lily-white bread; boiled potatoes in the rough as well as mashed or sweet potatoes; dried apple pie as well as orange custard—or no pie; a dish of boiled cabbage, or kraut, as well as tapioca or cottage pudding; beef and pork in any eatable form as well as eggs, fowls, game, fish or oysters; onions and horse-radish as well as beets and lettuce. "For the earth is the Lord's, and the fullness thereof."

Do not condemn the food which is set before you, nor speak evil of it to others; but if it does not suit you, go elsewhere. But, above all things, condemn neither the food offered, nor those who offer it to you without cost. And forget not the fact that we do not live to eat, but we eat to live.

But what shall we call the following method:

Suppose you and I go into a restaurant, and we order some rolls, a cup of coffee, a dish of baked beans, and probably a piece of pie for each of us. Our rolls come on two beautifully decorated China plates, with three rolls on each; our beans in like manner and quantity; and likewise our pie; and the coffee in close-

ly related vessels. Yea, and our bill comes also in a tray, with a smiling, anxious waiter behind it. Our bill, in large figures, tells us it is eighty cents.

Neither of us have eighty cents in change—and the waiter and the cashier are glad of it. This brings still greater smiles and acts of politeness from the waiter. Why? Has his loving heart gone out to us in such a short time? No, but it is ready to center itself upon the almighty dollar or dime which we are going to give him. We place the dollar in the tray and it is taken over to the cashier, and he fixes up the change. He is very sorry that there are no twenty-cent pieces to make the change; but for fear even if he had, he finds it the best plan to make it two dimes. This will allow each a nickel for their smile (grin). From all appearances, I know not whether these poor, hungry men receive any salary from the large corporations or companies for whom they labor, or not.

What shall I say? Shall I blame these men for dividing the "tips" among themselves that they receive from whomsoever is willing to give in this way? No! oh, no! They do not demand one cent of you or me. But they do go about it in a hungry, noticeable way. Yet, these men, in reality, shine as perfect gentlemen compared with the ones who are at the head of the concern.

Any man, corporation or company who will charge and demand twice as much for his goods as the same can be secured almost anywhere else, and possibly of better value, is a "barefaced" or daylight robber. I would rather have him come to me and charge me twenty cents for the same lunch, and knock me down

and rob me of the other twenty cents, than to do it in the way it is done at some places to-day.

Why would I rather have such treatment? Because then it would appear clear and plain to all that such are thieves and robbers, and then the law could help us out.

I gave this illustration—not to condemn these, our brothers, but as a warning for all. "For the earth is the Lord's, and the fullness thereof."

Another great and important kind of food which must naturally go hand in hand with the food I have already mentioned, is sunshine, and a sufficient amount of activity of the body as well as the mind—work or exercise of any kind that will bring all parts of the body into play or use.

A sufficient amount of "sunshine" is absolutely necessary, if enduring health is desired. Be not ashamed if your lily-white face and hands are tanned from the sun. No, no matter if your "temple" becomes as brown or red as the Indian's. Remember, this will not defile the "inner man"—you.

I would a thousand times rather look upon a healthy "plant" growing out in the fresh air and sunshine than a weak, delicate, pale-looking "potato sprout" growing in the cellar.

FOOD FOR THE SOUL.

Oh, how shall we feed this wonderful soul,
That it may grow beautiful and perfectly whole?
Shall we try to keep it penned up in wood,
And feed it on lies, and everything not good?

Shall we smother His voice, and say, "Stay therein—
Till the body fills up with fornication and sin"?
Shall we also say, "Hush! be sad, my little man,
While I disfigure my face, like an old tin can"?

"Oh, hush, inner man! you seem like a boy!
Be sad in God's house, or he will us destroy!"
Satan, get thee hence! I am not a boy!
I will enter His courts with fullness of joy!

O Satan, get thee hence! There is the door!
I shall speak of Love! I have the floor!
You tried to condemn me of all that's true,
And rob me of Jesus and Father—all this did you!

Oh, corrupt fleshy mind, get thee hence! I say;
With thy cunning devices, away, away!
You have damned many, many a soul to hell;
But you shall be chained, you know very well.

You make them believe they're on the right track,
You get them started, then giggle to their back;
A host of other things you make them believe,
Then chuckle and titter and laugh up your sleeve!

You feed them on things that seem good at first,
You always show the bright speck and not the worst;
You care not how much their bodies are defiled,
Nor for the agony and pains, which set them wild!

You care not if their lambs come diseased and lame,
You cast all these things on me as the blame.
O Satan! you and your dwelling—this fleshy mind—
Is the corrupt one, whom Jesus shall bind!

How many have you caught by the neck and said,
"Fear me! for I'm king of the living and the dead!"
You speak to them a shining, flattering lie,
And say, "Go eat it up, or else you will die!"

How many have you caused, at the age twice eleven,
To look as though they were forty and seven;
You bring upon them sorrow, wrinkles and pain,
And the rosebud of youth completely slain.
You say unto Adam, "Fall down at Eve's feet,
That she gives you her heart, and all that's sweet!"
This is just what you wanted my Lord Jesus to do,
Saying, "I'll give all these cattle and kingdoms to you!"

You know God's will forever shall be
"Bow down thyself only and forever unto me."
And Adam, love thine Eve as dearly as thyself;
But bow not down to "Dianas," and become an elf.

Oh, feed me on music that is good and sweet!
Oh, music is all that I care to eat!
Not only the music of the instrument and voice,
But music in everything, is of what I rejoice.

The music of the broom while Biddy sweeps the floor,
And that on her face, when she meets him at the door;
The music of the pan while she fries the eggs,
And the music of Tommy while for an apple he begs.

The sweet singing of birds as they flit about,
And the play of children while they laugh and shout;
The work of the ants and the busy honey-bee,
And the play of kittens is sweet food to me.

Yea, the caressing and wrestling of "Biddy and beau"—
Just like kittens—for true love maketh them so;
They sit not down and put on airs and airs,
And lie to each other—as many other pairs!

A peculiar little man of the heart I am
To drink in all that is joyous or calm;
I enjoy the place where I hear "Gwuck! gwuck!"
These words are food as well as the duck!

The voice of the water as it dances along,
As it begins its journey in brooklets with song;
Likewise in streamlets do I eat this sound—
"Knee deep! knee deep!—you'd better go around!"

I eat the fragrance of flowers and trees,
The grandeur of hills and vales, yea, all of these.
I say to my temple, Lie down on the ground,
While I drink of the moon and stars all around.

Oh, I love the sound of the shovel and pick,
The saw and the hatchet, the trowel and brick:
I say to my temple, Jump in and see
How much food can be earned for you and me!

I love to dance in the family home—
To call in the prodigal, that he no more roam.
Oh, who shall convince me of sin that it brings,
When I know to be temperate, yea, in all things?

The flesh can eat and sleep, and work too much—
Also the reverse, and extremes in all such;
I would that you all would mind your own work,
Yea, mind your heart, and clean your dirt!

I love to dance, but note this warning:
The hour of midnight, and not till morning.
Not merely to dance, but—learn my wish—
To go to this stream and invite some "fish."

Was our dear Lord too stiff and proud
To associate with all, or afraid of the crowd?
No! he was NOT narrow-minded like you—
Some who seek Moses, the whole life through!

Such who are trying to improve the "strait way"—
One foot in heaven—hell, the other on the way!
Oh, repent! and become humble while it is day,
That Jesus may wash your sins away!

But above all food the dearest to me
Comes from an instrument—oh, what can that be?
It is not the one of man's greatest skill,
But created by Love—God's own will.

'Tis the LOVE in the voice, the human voice,
As it speaks or sings, in which I rejoice;
There is no harp, with all its strings,
Can charm as the soul—I—all living things.

I love to "dance"—play, but not very much—
Once a month is sufficient of such;
But let me sing—yea, all day long—
The Psalms, and hymns, and spiritual songs.

I despise all gambling; but love pure play—
Of most of the games that are used this day.
The sweetest food that comes to me
Is those living in love and harmony.

Oh, how shall the world be won for Christ,
If ye despise and reject, and crucify him thrice?
Shall it be won by love, or by the sword?
Not by the sword—"By the Spirit, saith the Lord!"

O man, you're in hunger one to another!
This hunger must be filled by sister and brother.
If ye wish to ENTER, go feed them with love,
And ye shall be twice blest by Love above.

Yea, holiness awaits you—which is love magnified—
A thousand times greater than love on this "side"!
Ye could not bear it in this sinful state;
It would crush you to earth, so great is its weight!

"Oh, why do you speak, and how do you know?"

My Father revealed this to the writer over a year ago!

He has pondered and kept these things in his heart;

And other things, as yet, he dare not impart!

All comfort that ye find while reading these pages,

Give all glory to God, and the Rock of ages.

Honor not the writer—no more than which?—

Why, the man who is faithfully digging ditch.

CHAPTER VIII.

VOCATION.

The apostle Paul says:

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherein ye are called,

"With all lowliness and meekness, with longsuffering, forbearing one another in love;

"Endeavoring to keep the **unity** of the Spirit in the bond of peace.

"There is one body, and one Spirit, **even as ye are** called in one hope of your calling;

"One Lord, **one** faith, one baptism,

"One God and Father of all, who is **above all, and** through all, and in you all."

God has placed each and every one of us in this world for a purpose or calling; and it is our business to find out and know what that calling or vocation is and means.

We are all called to do a certain work; and the sooner we find out what that work is, the better off we will be.

Our first or only duty is to our Lord and Master.

Our first great work is to become acquainted with ourselves; to know what our God-given powers are, and how, and in what direction, we are to use them for the glory of God, and the upbuilding of his kingdom.

You will find the hardest person to get fully acquainted with is yourself; and it will take you and me all our days to see ourselves a little in the light that God looks upon us—not man.

Not one of us knows our God-given powers in the measure that we ought to know. Not one of us has the faith, hope and love powers of soul developed as the Lord wants them to be. But, thanks be to God, the glass through which we see is losing some of its smoke and soot, and is becoming as clear as that through which the apostles looked.

Some people get acquainted fairly well with themselves and their calling quite early in life, because they seek the truth direct from the word of God, and by the intuitive side of their nature—the soul; and feed not on forty-second-handed food—lies. Some get acquainted after many years of hard struggle; and some, it seems, never get acquainted with their soul powers and calling.

God has not called all to be preachers, or doctors, or lawyers, or ditch-diggers. No, but we can live the Christ life just as well by digging ditch as in any other vocation, and sometimes a great deal better. Why? Because a true child of God in the ditch has a great chance to work among the lower masses.

They have the same privilege, and are expected to follow out this command of the Lord as well as any other man:

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

Yes, let the Christ light that dwelleth in you, shine; but be careful that it is not the light of educated ignorance, or ignorance educated.

Let no one who is able to do something, be idle—this is a very poor light. Say not, "My work is this trade or that, and if I can not get this or that, I will steal for a living."

No! no! Don't be so blind as that! For who knoweth the will and plan of the Almighty? Oh, happy is the man who is allowed to get only a few glimpses or grains thereof!

Do whatever thy hands find to do; and do it willingly and gladly. Then before long the Lord will show you something better, or the desire of thy heart.

Remember this one thing: When the work and the time, or the whole task, seems too hard for you, and looks too dark for you, then is the time to stick to your bush, or take up that work whatever it may be, and before long the mist will roll away. **For all things work together for good to those that love the Lord.**

You may think you have a very pleasant position, but before long, behold! it has been taken from you. This makes you feel sad and discouraged. It should not! Why? Because the Lord has something different or better for you to do; but he is going to try your faith and love awhile first to see if you are worthy of it. Therefore he may want you to do a little of what the world calls "poodle" work first. In such times as these, dear brother, rejoice, rather than deny and curse! If you curse, you lose the blessing which the Spirit of the Lord was about to lead you into. But

repent! and after a longer wait and trial, you shall receive a blessing.

Now, therefore, since your first position or job has been taken from you, why has it been taken from you? It is for one of these two reasons: You are worthy either to come up higher—or pride and corruption shall sit down lower!

If such a thing has happened you, or will happen you, it is well to think of both causes; but think more seriously about the second, and expect little—that ye may receive much.

Oh, why do so many cast the Lord and his teachings aside, and try to live on bread alone? It is like saving the chaff, and casting away the wheat!

Also, oh, how much "educated ignorance" must one unlearn, undo, and cast into oblivion, before one can enter the "strait gate and narrow way, which leadeth unto everlasting life;" and before we can call this saying of Paul's our own: "There is, therefore, now no condemnation to **them** which **are** in Christ Jesus, who walk not after the flesh, but after the Spirit."

As I said before, if your first position has been taken away on account of one of the above reasons, go out and get another of the same kind, or whatsoever you can get, no matter how humble it may seem to you; and no matter how much your neighbors and acquaintances may hoot and laugh at you. Have **faith** in God—**not blind faith**; but that **faith** which worketh by **love**; and before a great while you will have a chance to laugh sweetly at last. "For he that laugheth last, laugheth best."

I am not telling you a lie, brother and sister, for I know whereof I speak. Of course, you need not expect God to bless you if you delight in transgressing all his laws. But love the truth, live the truth, speak the truth, and **shame** the devil!

All things at first may seem to go contrary to you while you are casting your bread upon the waters; yet, the very one who shall laugh and hoot at you, shall be changed and turned completely around, and love you, as was the case with Benjamin Franklin's wife, when she first met or saw the poor, humble beggar-boy passing her home on one of the streets of Philadelphia, Pa., with his extra "rags" under one arm, and a loaf or two of bread under the other. This is God's way of doing things, and it is marvelous in our sight. Why? Because we make clean, and look too much on the outside of the "cup and the platter" to please "puffy man"; and the weightier matters of the law—judgment, mercy, faith, hope and brotherly love—these, these we overlook, and **displease** God.

It is true, some who are starving lawyers should probably be farmers; some who are teachers should be doctors; some who are doctors should have been preachers; and some who are mill-workers should be artists; some who are rail-splitters should be statesmen; some who are ditch-diggers should be mechanics; some who are preachers should be bankers or horse-dealers; some who are stenographers should be cooks and bakers; and some who are mule-drivers should be stock-raisers or engineers. And all be done with a heart within and God o'erhead.

Oh, why is this? Why is it so? Because one-half of the people try to call themselves into their vocation, whether God has created them to fill that place or not. They have never asked and said, "Lord, what wilt thou have me to do?"

I have found the Lord's answer is, "Seek ye first the kingdom of God and his righteousness" (not man's), and the Comforter will direct you what to do. (If any one, only a few years ago, would have said that I would to-day be writing this book, I undoubtedly would have called him a liar!)

Some also walk in their own strength with blind faith. This is not the worst! Sometimes, the blind, foolish parents want "John to become a preacher; and Jacob, a lawyer; and Lawrence, a doctor; and Paul, who is seemingly not very bright, he shall stay at home and work in the shop or on the farm; he may become an engineer later on." (I know not what kind, whether a civil engineer, or one who runs a one-horse engine down in the cellar for the fans of a restaurant, or for a laundry.)

In reality, however, God's will is that Paul shall be the preacher; John, a teacher; Jacob, a musician; and the wish for Lawrence is not changed—he is a doctor.

This is how the fleshy mind tried to run things before David was chosen king. They tried to slip into the office, as king, one of David's older brothers; but the Spirit of God, through Samuel, at that time said unto Jesse, the father of these seven older sons as they passed before Samuel, "I have refused this one; neither have I chosen this one, nor that one, nor any

of these. And Samuel said unto Jesse, Are here all thy children?"

("I have one more, the youngest, the baby; he is at home taking care of the sheep; but we thought it not worth the trouble to bring him with us.")

"Samuel said unto Jesse, Send and fetch him; and the Spirit said unto Samuel when he saw David, Arise, anoint him: for this is he. And he did, and the Spirit of the Lord came upon David from that day forward."

This is another of the Lord's ways of doing things, and it is marvelous in our sight!

The following is some more of the blind way: "Our Sarah shall become a teacher, and Frances a stenographer." But God's will may be that Sarah shall become a nurse and Frances a musician.

"Our Sarah shall marry a man of exceedingly high position—a governor or a preacher. Frances shall do likewise." Nine chances out of ten, these daughters will either be "birds in a gilded cage," or birds of other cages whose husbands turn out to be, or rather are, no better in the sight of God than horse-thieves and bank-robbers; or these daughters may be left on "papa's hands."

This is some more contrariness to the will of God!

"Oh, be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

"God's will, not ours, be done."

O parents! go say to your children, God has created you for a wise, good purpose and with a gifted talent: boys, it may be the will of God that one of you is to become a preacher, or a teacher, a missionary, a right-

eous judge on the bench, or a farmer, or a Christly physician, or whatsoever His will may be.

But seek ye first the kingdom of God and his righteousness; and then in his good time and way he will lead you into the vocation whereunto ye are called. Do whatsoever your hands find to do, until God is ready to show you your life's work. It may at first be digging ditch, or clerking in a store, or splitting rails, sawing wood, digging coal, cutting weeds, or herding sheep as King David did.

Yes, King David rose from the humblest vocation to one of the greatest. Why? Because he was a lover of truth and his Creator. David knew what he was talking about when he said:

"The steps of a good man are ordered by the Lord; and he delighteth in his way.

"Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand.

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

"He is ever merciful, and lendeth; and his seed is blessed."

Go learn more and more of our Lord Jesus Christ, the King of kings. Notice how, in his early life, he set an example and used the saw, the plane, the hatchet and chisel in Joseph's carpenter-shop.

Therefore, if you are, or will be, the President of these United States of America, or of any other "States," let the truth and love of Christ dwell in you richly, that ye may be able to walk worthily. Do everything according to the teachings of our Lord, and

not after the commandments and doctrines of men; of which all are to perish with the using thereof.

The command of the Lord is partly revealed in these lines:

Be faithful and fearless,
Kind-hearted and true,
And thoughtful and harmless—
As each day is due.

Be not anxious to-day,
And fret of the morrow;
For it may be a day
To bury thee in sorrow.

Use the law of brotherly love,
So much needed to-day,
Is the message from above,
That respect of person be at bay.

Walk worthy of the vocation whereunto ye are called, and God will abundantly bless you for it. If ye are members of any executive position or vocation, walk honestly. Wash not your hands with public money, but render unto "Uncle Sam" the things that are "Uncle Sam's," and to God the things that are God's. A blessing awaits all righteous ones.

A word on the Monroe doctrine:

If the Monroe doctrine is not based or built upon the Christ-doctrine, then use it not. But what is the spirit of the Monroe doctrine? Is it like this? Suppose three schoolboys (nations), one a big fellow, and the other two about the age of ten. The smaller boys get into a quarrel on account of making manifest the truth to their teacher (Christ).

A little sister comes in to her teacher crying, because smart A—— had torn her apron from her; and

when he saw that she was going to the teacher about it, he hit her on the face.

A—— and B—— were called upon to tell how it happened. A—— was first asked to tell his story, and he said, "Well, she was always in my way whenever I wanted to make the next base [island of gold]; so as I ran past her this time, my hand caught in her apron and tore it." (Landing his soldiers in a sister country.)

"B——, what have you to say?"

"Well, this is partly true, and also a big lie! She seemed to be in A——'s way a great deal, that is true; but he caught her apron on purpose [landed on her shores], and slapped her one square on the face because she came in and told you about it."

Now, because B—— has told the truth, A—— is going to seek revenge (contrary to the sermon of Rev. Grutzmun).

A——, after school (on the quiet), takes one of B——'s books and throws it in a puddle of mud, and calls him pet names (fires at his ship and ruins it).

B—— asks A—— for equal rights, and wants him to pay the damage, or lend him his book a part of the time each day following, on account of A——'s corrupt sowing.

C——, the big duke, is very partial, and has much sympathy for A——, but none at all for B——. (C—— and A—— have their fingers in a pie.)

So Mr. C—— meddles in and says, "B——, you will demand no such a thing as long as I am here! Jump into him, A——, and set him in the same puddle with his book; and I will back you!"

Is this the spirit of the Monroe doctrine? **No! Forever, no!** Washington, Monroe, Jefferson, and all of their time, loved the Lord of love and liberty too well to partake of such hellishness!!

Here is the spirit of the Monroe doctrine: That no nation, government or combined power shall oppress, nor in any manner seek to control the destiny of, any of the nations of this hemisphere; yea, and I will add, of the other as well.

It does not mean that any nation, south of the United States, can go over and smite to destruction some part of an eastern nation, and then run and say, "Save me, Uncle Sam! Save me!"

No! for Uncle Sam will say, "Child, be not deceived; God is not mocked: for whatsoever a nation soweth, that shall it also reap. Go pay your debt, and keeps your hands to yourself hereafter!"

Just as good, old, honest Abraham Lincoln has said, in words something like these, "No nation is good enough to rule over the affairs of another." Such is not liberty, but slavery. His thought is a reflection of the words and truth from Abraham of old, "Let no strife, I pray thee, come between me and thee, for we be brethren."

What business or right has one brother to try to rule and run the affairs of another? This is answered, and for **our good**, in the reply made to Peter when he asked, "Lord, and what shall this man do?"

Jesus answered, "If I will that he tarry, what is that to **thee**? Follow thou **me**!"

Paul reflects the same thing in these words, "That ye study to be quiet, and do your own business, and

work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing."

Oh, what a shame! to have the word of God chopped up, and broken up into small verses or paragraphs, in places where the expression of a thought does not allow it! Yet it is done merely for the sake of having nice, little verses, whether there is any meaning in them or not!

No wonder there are so many **disbelievers** and infidels! No wonder people interpret the wrong meaning, or no meaning, out of the very places where they should learn the truth! For even the above beautiful thought, which I quoted from Paul, is chopped into two pieces, separating the antecedent from the consequent!

It is like cutting off a dog's tail, and then saying to him, "Here, doggie! here is your tail! You can carry it hereafter in your mouth, if you wish!"

I shall present to you one great slaughtering-place in the New Testament, just as I find it. The paragraph to present the thought is cut, slashed, divided into many parts, and some parts are fenced in with parentheses (), so the animal can not get away; yea, and they not being sure whether it is slaughtered enough, so that the animal will really die, have locked the gate by putting a question mark (?) after it!

Now notice the second and third paragraphs of the following quotation:

"Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

"Touch not; taste not; handle not;

"Which all are to perish with the using;) after the commandments and doctrines of men?

"Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh."

In the first verse, Paul asks a question, and it should be ended with a question mark. And in that which follows, he answers his own question, and these parts should read thus:

"Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances?

"Touch not; taste not; handle not; of which all are to perish with the using; after the commandments and doctrines of men.

"These things have indeed a show of wisdom in will worship, and humility; and a neglecting of the body; not in any honour to the satisfying of the flesh."

God only knows how much of the true thought we are cheated out of by the transferring and interpreting from the dead languages into our own!

This much I know, that the Bibles we use to-day are short of several chapters, compared with Bibles of earlier days.

It may be quite surprising to many of you that some of the people of earlier days had the privilege and pleasure of reading out of their Bibles 145 chapters more than we have, or have ever seen. The names of these writers, and the number of chapters are as follows:

Judith, 16; Solomon, 19; Tobia, 14; Ecclesiastes, by the preacher, Sirach, 51; Baruch, 6; Maccabaer, 31; and Esther, 8. But, thanks be to God, we are not robbed of any of the chapters of the New Testament. We are not, as far as I know.

Coming back again to the subject of vocation, will say, if ye are ministers of the gospel, learn to speak the whole truth, and live the truth; and let not one of you handle the word of God deceitfully in anything! Yea, preach Christ, and him crucified! And come not with Moses "vailified"!

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, **rightly dividing the word of truth.**"

Yea, preach the truth in such a way that thy hearers need not, when they go to read the Word, find a part of the truth contrary to thy teachings; and when the vail is lifted, they can plainly see—a thief and a robber!

I speak not to please self-righteous men, but I speak to please my Creator and Redeemer!

Remember, the time has come when nothing but the truth will do; for God is pouring out of his Spirit upon all lovers and seekers of truth; and a poor fisherman and layman, born of the Spirit, need not necessarily go through a "roll-milling" seminary, and pass through the rolls of the theologians, in order to correctly interpret the meaning of the words and teachings of our Lord and Saviour, Jesus Christ!

No! For we have this promise and a host of others: "I have yet many things to say unto you, but ye can not bear them now.

"Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear [from the Father], that shall he speak: and he [Spirit] will show you things to come.

"But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

"But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God."

"For there is one God, and **one** mediator between God and **men, the man Christ Jesus**; who gave himself a ransom for **all**, to be testified in **due time**." Yea, Christ, "**the**" **Rock**, is the mediator and not Peter—"a" rock of **the** Rock.

The Lord said to Paul at the time of his conversion, or new birth, "It is hard for thee to kick against the pricks" (the two-edged sword of truth). Likewise, take ye heed.

Where did Paul and all the apostles get their true understanding of the will of God?

Paul, who became the great apostle and writer, who wrote these beautiful letters to the churches for all localities of time and place, said:

"For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should **not be the servant of Christ**.

"But I certify you, brethren, that the gospel which was preached of me is not after man.

"For I neither received it of man, neither was I taught it but by the revelation of Jesus Christ."

Therefore, that minister, who can present the faith, hope and love of the truth in a plain, common, simple way, will be the man who **needs not** wonder why he has to speak to empty pews, while his neighbor brother has not even standing-room at his place. No! for whosoever shall preach with the faith that worketh by love, of him, before long, will it be said as of Jesus himself, "Behold, the whole world goeth after him!"

Neither will he have need to beg of them to come to his church and hear him read his sermon! No! Wouldn't Paul have been a pitiable spectacle, to go among the Romans, Ephesians, etc., reading from a paper what he had to say to them; and he representing and coming in the name of his great Master, of whom it was said, "Never man spake like this man"? Why, they would have kicked Paul and his paper out! For he had hard work to get them to listen to him as it was; and how much less with a schoolboy's essay.

Yes, it is true, some must still cling to and rely upon some earthly thing. The unseen substance is as yet out of their reach.

The kind, loving, faithful shepherd will no more have need to beg for a hearing, than a loved one needs to beg of her lover to call at the next appointed time. For the spirit of love begetteth love, and they will not forget to make their weekly calls; and they will not forget also to bring others with them, for they know

these shall likewise hear the plain truth, for lack of which the soul is starving in many places to-day.

The good shepherd is not ashamed of any of his sheep, no matter of what color they are, nor what the kind of wool; but he goeth before them. If some—the boys—are playing baseball, he is not ashamed to take hold of the bat, or be seen in the midst of them. He will join in all their innocent sports, if he is not too far advanced in years; even then, his presence as a happy observer will do them much good. Here is one of the places where the shepherd can become acquainted with sheep that have no shepherd; and if he has the "meek and lowly" voice, these sheep will take to him at that selfsame hour.

I thank God that there are some such ministers to-day. And the most striking truth that ever I heard proclaimed from the pulpit by such men, is this: "You can not do anything to keep hypocrites out of the church; they will come in, in spite of everything; but you can conduct your church in such a way that you can keep men of good principle out of the church—such men as do not allow themselves to be driven about by every wind and doctrine." Yea, even "the salt of the earth" is kept out at times.

Also, ye ministers of the gospel, please do not look down upon some poor brother physician who has fallen by the wayside—death. I have known some doctors who would be up with the sick until the early hours of the morning, and then, after getting to bed for one hour, would receive another call, forcing them out of the bed which they had merely warmed up, to go out again into the cold night of zero weather, and sometimes

drive five miles over the rough, frozen roads; while ye ministers could lie comfortably and undisturbed in your warm beds until morning.

Let me tell you a good doctor has no easy time of it in this world. Yet why does the average doctor care only for the welfare of the patient's body and nothing for the soul, and the average preacher the opposite—while the dear Lord and the apostles cared for both?

God pity that supposed minister who must stay in his study-room from early Monday morning until late Saturday night to prepare a sermon for the Sabbath, and then read it; when, if he have faith, in that hour it shall be given him of the Spirit what he shall speak.

Also, surely it is the will of God that at least some of you apostles have the spirit and gift of healing, that you may go and help thy brother, the doctor, to do at least a little in this direction.

Let the kingdom of God, that is within you, have free access to come forth and glorify the Father with deeds as well as with words.

Give thy sisters and brothers, who seem to have ailments of an incurable nature, a chance to come unto you with their long-standing diseases as they did unto the early disciples. (Here is another soul-winning place.)

Know ye not that many of these diseases are lingering before your blind eyes for you to heal through the grace of God, and for a manifestation of his great love and power? Know ye not, "To him that believeth, all things are possible"?

Let thy brother, the doctor, have the pleasure of hearing that you were chased out of bed once in your

life, and see how you like true apostleship in its fullness.

Yea, let thy brother call upon thee, if he has a hopeless patient, to see if the God whom you worship, can or will do anything for this brother's patient after all medicine has failed. Here, you and the doctor have a good chance to try God's law of agreement: "If two of you shall agree upon earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

Jesus also says: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

"And whatsoever ye shall ask in my name [believing, without a doubt], that will I do, that the Father may be glorified in the Son.

"If ye shall ask anything in my name, I will do it.

"If ye love me, keep my commandments."

Why are there so few of these things done to-day? Why are there so many failures by those who have tried these commandments? Because of the blind faith, and of the infinitesimal amount of true faith, and if these things were done for the minister and the doctor on the first trial, there would be a dispute as to who should have all the praise, honor and glory. Rather than to have this foolishness, God orders it otherwise as yet.

Also, ye doctors, scare not the life out of the people with your large-named and contagious diseases. Behold, some of you have frightened them so badly that many imagine they have all kinds of ailments and dis-

eases at one time! You have brought them so far with your ignorance or devilishness that many are afraid of their own shadow! I shall show you the Lord's way in the next chapter.

There is a great deal more truth than poetry in the following words; but, remember, the poet did not lack in composition when he wrote these lines:

"Drive the nail aright, boys!

Hit it on the head!

Strike with all your might, boys,

While the iron is red!"

No doubt you all know what happens to a nail, and the connections or fastenings of the material, if you strike the nail upon any part but the head: so, likewise, is it of any other "nail" you wish to drive. If you wish to drive it to its place for a good purpose, you must strike the "head."

Let no one think that, if you and I are in our common working clothes, we are not as good and lovable in the sight of God as when we are clothed in our best.

Oh, how many people there are who are so narrow-minded and blinded, that they will scarcely recognize a man or woman who happens to pass them on the streets; either because the latter is poor, or is of a different nationality, or clad in common clothing, while the former has his chin propped up with a cuff, and is in his soft raiment. And the lady, with her silks and laces, and embroideries of gold, may be afraid of walking by the side of her sister who is in common clothes, for fear the dangling skirts may come together, and the finery be tarnished, or from fear of others seeing them, or from some other devilish cause.

Listen to what I shall say unto you! If ye love and salute your kind only, what do ye more than those whom the world calls "Dagos," and what reward have ye? Do not even these brethren the same, yea, even more?

Behold the signs of the times!

Some wives are so proud and high in heart that they are ashamed to walk the streets with their own husbands, if they should happen to meet them coming home from work, while they are also on the way home from shopping; simply because the husband has an unclean face and hands, and is in his working attire!

But some are not ashamed to go to the office and draw the pay for them, and spend it lavishly upon themselves. And then they wonder why "John" is so disgusted at times, and comes home drunk!

Remember, our sins will find us out! If "John" comes home disgusted or drunk, then is when he needs your sympathy and love, and not the broomstick or poker, nor even your tears; for tears in this case would be to him as bitter as gall and wormwood, and would make matters ten times worse. Come with the greatest thing in the world—**love: for love is the only cure.**

I suppose if some of these poor husbands would once, only for a joke, go to the table and eat their supper with unwashed hands, as they do their dinners, it would be necessary to call upon the physician or the funeral director; simply because they fulfilled, once in their life at home, these words of the Lord: "Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?"

"But those things which proceed out of the mouth come forth from the heart; and they defile the man.

"For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

"These are the things which defile a man: but to eat with unwashen hands defileth not a man."

You all have heard this old adage, "Cleanliness is next to godliness." This is both a great truth, and a great lie! If you think this old saying means that you must make lily-white and clean only "the outside of the cup and the platter," then your belief is built upon rock-powder!

I feel it is my duty to change this old saying by taking out the rock-powder, and making it to read, "Cleanliness of heart is godliness."

Therefore walk ye worthy of the vocation whereunto ye are called, with all lowliness, and meekness, with longsuffering, forbearing one another in love.

CHAPTER IX.

PROPHECY ; OR, A PEEP INTO THE FUTURE, AND SOME
MORE ROCK-POWDER EXPLODED.

Paul says: "Follow after charity, and desire spiritual gifts, but rather that ye prophesy.

"For he that speaketh in an unknown tongue, speaketh not unto men, but unto God; for no man understandeth him; howbeit in the spirit he speaketh mysteries.

"But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

"He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church."

There is a no more needed prophecy to-day and for all times than the one which Jesus spoke to the woman at the well of Samaria:

"Behold, the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

"God is a spirit: and they that worship him must worship him in spirit and in truth."

Behold, the day cometh when all shall know that hell does not only mean six feet of earth, or a literal or common fire that shall burn up the wicked, and thus make an end of them. No, that would be a sweet hell compared with what Jesus has revealed by word and **spirit!**

Hell is a burning place of torment for all unbelieving, unrepenting consciences—souls; where there is weeping and wailing, and gnashing of teeth, until the time of restitution of all things; and throughout eternity after the second death.

Heaven is the extreme reverse—everlasting peace and holiness.

Behold, the day cometh when the home library shall consist of only a few books, of which the chief and foundational book will be the Bible; for all worldly knowledge shall vanish away.

Behold, the time cometh when all shall know that the Spirit of the Lord has great diversities and ways of manifestation, but one Spirit only.

Behold, the day cometh when all nations shall hear and understand each other in their own language—just as soon as they quit building the great modern Tower of Babel.

Behold, the day cometh when all shall know at least what some of the things mean which they have been taught from their youth up, out of their Catechism; and will know that the weightier matters of God's law are revealed in the following question and answer:

Q.—“How many persons are there in the Godhead?”

A.—“There are three persons in the Godhead, the Father, the Son and the Holy Ghost; the same in substance, equal in power and glory.”

O theologians! preachers! teachers! parents! realize and know what mighty things ye are teaching to the children and generations!

Oh, realize and know that ye are teaching them things—thoughts of God—many times greater than

what many of you are ready to admit, believe, or receive yourselves!

Let me repeat that Catechism answer again:

A.—"There are three persons in the Godhead, the Father, the Son and the Holy Ghost; the same in substance, equal in power and glory."

Think and realize what that means for all those born of the Spirit—Holy Ghost!

"Jesus answered them, Is it not written in your law, I said, Ye are gods?

"If he called them gods unto whom the word of God came, why say ye of me, whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God?"

Yes, it means the Comforter is—God with us; or we, through the Spirit, become the sons of God.

Paul reflects the same thing in these words: "For as many as are led by the Spirit of God, they are the sons of God.

"And if children [or sons], then heirs, heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

Now, since we know our relation to God, and the power of the Comforter—God with us—then surely the Spirit has the power to ward off all of the devil's shadowy germs and diseases.

Behold, the time cometh when there shall not be one-tenth the sickness and disease that there is at present.

Yea, the time shall come when there will be more diseases and pestilences for all those who walk after their own craftiness, who delight to transgress the laws of God.

Behold, the day cometh when all those who truly seek and love the Lord, shall have no fear and need not dread any contagious diseases, any more than they dread their own shadow in the sunlight.

Yea, these things are only shadows in the light of the Son. Did Jesus say to his seventy disciples, when he sent them out to heal all manner of diseases, "I want you to go out and heal these people; but don't go to a house where there is fever! Don't go to a place where there is smallpox! Don't go to a place where there is diphtheria! and don't go to a place where they have quinsy; but go out and cure toothache, rheumatism, measles, mumps, the lame, the blind and a few other sores"?

No! no! Jesus never said such a thing! There are no such things, in the light and sight of the Spirit of the Lord, as contagious diseases! It is the corrupt, fleshy mind that is contagious! It is educated ignorance that is contagious! It is a faithless and perverse generation that is contagious! It is, as Jesus called it, "the lusts and deeds of your father the devil"—the untruth in everything—that is contagious!

These things, and every other thing that maketh a lie, are the material of which our Lord Jesus shall build his footstool, and draw it under his feet!

May God hasten us and quicken us by the Spirit, while we work in his vineyard, that we keep gathering up this material that the Lord may soon be able or ready to say, "It is finished! It is finished!" And let Gabriel give the signal!

Let these things—this truth—stare you in the face! It can not shock you any more than it did me, the day

it was whispered to me by the unseen power—the Spirit!

Woe unto me if I write not the things that are in this book! "For he that knoweth to do good, and doeth it not, to him it is sin!"

Remember, our sins will find us out!!

Ye physicians, who search after the flesh, yea, search through and through the flesh into the marrow of the bones, seeking to know the mystery of life, and find it not, know ye not that this mystery is not revealed in the body of the dead, but in the Book of Life—Christ!

For he has said, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." (For here and hereafter.) James says, "For as the body without the spirit is dead, so faith without works is dead also."

Had the Book of life been searched as eagerly and diligently as the "book" of flesh, it would have been revealed. ("Oh, taste and see that God is good.")

Which of you, with all your advertised, compounded "quacks," can quicken and bring to life again any one who is dead, even as unlearned Peter, Paul, or some of the other apostles, did?

In reality, which is the greatest healing agency in your practice to-day—your medicines, or the spirit of faith in your patients, believing you are able and can cure them? Yet no man can cure, but nature, and nature's God. He doeth the work. For Paul said, "I have planted, Apollos watered; but God gave the increase. So then, neither is he that planteth anything, neither he that watereth; but God that giveth the increase."

How much good will your medicines do a patient who has no faith in you at all? You know the results!

Think not, dear brothers, that I cast a great blame on you! No! no more than on any other man! I speak these things to show the Christ-plan of healing; and that there are, as yet, many things undone which must be done, before the Lord's prayer is fulfilled.

It is true this material age must cling to some earthly thing which it can see; like unto a baby that clingeth to a chair while learning to walk; nowadays the faith of people is small, too small to cling to the "unseen substance" and rely on the kingdom of God that is within them.

It is surprising and laughable, yea, pitiable indeed, to see some burning all the bed-clothes and other things of a person who has had the fever, diphtheria or small-pox; and these persons dressed in protecting Saul-armor suits, with their faces bare, or in such a shape as to allow free access for breathing, and also to all the supposed dreaded germs!

Yet, they go about it very contented and satisfied; simply because they have some earthly contrivance wrapped about them—their armor of blind faith—or on their Tower of Babel for fear of the next flood!

If medicines are of any prevention in this direction, you should, with all the different kinds that exist to-day, have banished all the diseases out of the land—as the saying of old St. Patrick and the snakes of Ireland!

But what have we to-day? The greater the amount of medicine, the greater the number of diseases—and cowards! This is another great contrariness to the will of God, and to the Christ cause.

What shall we do about it? Shall we take away these chairs from the babies who are learning to walk, and let them fall with their faces to the floor? That is, shall we take away all these medicines, proprietary and officinal remedies, etc., from the people and let them die? No! oh, no! That would be cruel and narrow-minded indeed!

We must let them have the use of these "chairs" until they have learned and are able to walk by faith; then will they push the "chairs" aside themselves, and run to glorify their Father which is in heaven. Then will the New Covenant medicine become sufficient for them.

Behold, the day is not far off when all shall rejoice and say: "Vaccination is just as much a preventative from smallpox, as did the child-slaughtering decree, of foxy King Herod, **entrap** the Holy Child Jesus."

Behold, the day cometh when all shall realize and know that the silver, the gold, the cattle, the grains, and all that is in the earth, belong to the Lord; and these things are only put into our hands for our care and keeping and proper use, and not for selfish desire, but for the betterment of all, as long as we live on the earth; for the earth is the Lord's, and the fullness thereof. Then shall they know that the miserly hoarding of silver and gold, the accruing of houses and lands, and the filling up of fleshy lusts, were never intended to satisfy that longing in the human breast.

Behold, the day cometh again when the physician and minister shall say unto the diseased and lame, "Silver and gold have I none; but such as I have give

I thee: in the name of Jesus Christ of Nazareth, rise up and walk."

Behold, the day cometh when supposed lovers will not fill up with jealousy, and kill this one or that one because he or she does not love them more than a friend, and not in that fulness which is absolutely necessary for two whose hearts are united; but then shall they know that these were never intended for them, but for some one else. Yea, and how many have been thankful that God's will was otherwise—those who were led by the Spirit into undreamed-of expectations.

Behold, the time cometh when all shall know that the Lord our God blesseth all according to their righteousness, in true faith and love, and for no other cause on our part.

Behold, the time cometh when all those that walk after the things of the Spirit can say or speak, as it were, through a wireless telephone by the Spirit, and say to his brother-friend, who lives in the other end of the city, or in some other place, "In the name of Jesus, come over to my house, or meet me at such a place!"

Then shall that one say to his family, "Behold, I hear and see, through the Spirit, the face of Brother Future, and he calleth me!" Yea, and many other things.

(Everything is a "hard saying, and who can bear it" for each day and generation as they are given?) Even Columbus had a "hard saying, and who can bear it," when he said in his day, "The earth is round." What did those people do unto him? They spake all manner of evil against him falsely, and pointed their

fingers to the head, which was an insinuation, meaning, "You are crazy."

Now, where did Columbus get this thought-truth that the earth is round? Who engraved it upon his heart and soul that this was and is the truth?

It is God who engraves the truth upon the hearts of men, either direct, or through other means, never to be erased.

Columbus proclaimed this truth to the world many years before he was given the opportunity to prove the truth; and during those years the world tried to erase the engraving which was upon his heart, but they only caused the truth to become more deeply engraved. It is plainly seen that they had no faith in what he said, else they would not have given him "jail birds" for sailors to sail the unknown "sea of darkness."

And now, in conclusion, I would have you know that I am not a prophet, nor the son of a prophet; but that which has been revealed to me, God is willing to show to any other child of his, yea, and a great deal more, if you are a lover of truth and humanity, and go about these things in the proper way. I consider myself no better than any other man, neither do I consider any other man better than myself. Of course, there are some who are given five talents, while to the rest of us only one or two are given, but that does not make them any better than what we are, but it should make them more useful, because much is given them.

Keep this thought in mind:

A Murderous Saul To-day can Become a Gracious Paul To-morrow. (In this generation they "become" the rope or the lynch instead of gracious Pauls.)

For the want of truth, faith is lost—
For the want of faith, love is lost—
For the want of love, hope is lost—
For the want of hope, home is lost—
For the want of home, joy is lost—
For the want of joy, life is lost—
For the want of life, heaven is lost—
And all for the want of Christ, the Truth.

Also, when I think of the following words of Jesus, they are enough to cast out all the puffiness that is in a person :

"And he said unto him, Why callest thou me good? there is none good but one, that is, God; but if thou wilt enter into life, keep the commandments."

If Jesus, while here on earth, going about doing good, taught that he had nothing whereof to glory while in the flesh, when and whereat does the chance come in for little, puffy man to glory, while in the same perishable body?

I would also have you know that all the "hard sayings" which are used in this book, are given for your future good and God's glory; and to awaken you to the fact that there is a God in Israel—the New Jerusalem.

A God who is no respecter of nationality, creed, family, sex or person. This is plainly seen and made manifest; for the Jews were not God's chosen people because they were Jews, but as a blessing; and the promise made unto Abraham, for his righteousness by faith, because he was a Jew.

They are now no more God's chosen people than what we are, because many of them ceased to do righteousness. "Whosoever denieth the Son, the same hath

not the Father: but, he that acknowledgeth the Son, hath the Father also."

The woman who belonged to a class of people they called "dogs," had the same right to receive the blessing as the Jews or we; on account of her righteousness imputed to her by "O great is thy faith."

No wonder Peter said, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."

He also said, "If any man suffer as a **Christian**, [not a Protestant or a Roman C.], let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God: and if it first begin at **us**, what shall the **end** be of **them** that **obey not the gospel of God?**"

And now let us hear the conclusion of the whole matter. Get your heart and mind in harmony with God, and your body will fall in line. Present the truth to the world and the Lord will take care of **it** and **us**.

Love the Lord our God with all our hearts, souls, and strength; and our neighbors as ourselves: this is the Lord's new commandment.

Be ye temperate in all things; work with your own hands, and do your own business: this is the entire duty of man.

I shall answer all questions that arise from reading this book, but will answer them **now!** Go to Jesus and the apostles for all answers; search again this "thimble-full"—this book which is before you!

If I've helped you to bear one burden in life,
And brought you some peace, and cease of strife,
By speaking the truth, oh, tell it, I pray,
To thy neighbors when they call some day!

Oh, lend it to those, thy neighbors, next door,
And write to those far from thy shore.
Do good, be true, that you may have ease—
Then you will be doing whatever you please.

Know ye that the saints shall judge the earth,
By straight'ning the path of the Lord with mirth?
Then judge not this book by reading a few pages,
But judge righteous judgment from all its stages.

Yea, do these things as a token of love
For Him on whom was sent the heavenly Dove.
I can not do much in this great woods,
For I am naked and poor in this world's goods;

But I shall receive the necessities of life,
By cutting some weeds of envy and strife.
I am sorry indeed for all those who do—
Those who condemn what I have written to you.

But whosoever will, can hoot and howl;
If they wish, they can crow, or bark and growl,
And show their ignorance, plain and clear,
Of the Spirit of the Lord. Forgive them here.

Not unto us, O Lord, but to thy name,
I ascribe all the glory and honor and fame.
I have tried to bring back all glory to Thee,
Which some have been taking away, I see.

For thine is the kingdom, and the power, and the
glory, forever. Amen.

THE END.

This Book Sent to Any Address for One Dollar.

If it is not for sale at your local book stores, then address your order to Peter Albert Petrie. No, that baptismal name sounds too long and extravagant!

Cut it short and address,

P. A. PETRIE,
Moon Run, Pa. (U. S. A.).



Deacidified using the Bookkeeper p
Neutralizing agent: Magnesium Ox
Treatment Date: April 2006

Preservation Technology

A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive
Exton, PA 19341



WERT
BOOKBINDING
MIDDLETOWN, PA
MAR 82
We're Quality Bound

LIBRARY OF CONGRESS



0 017 660 031 7 ●